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HOW TO STUDY THE LIFE OF CHRIST

ALFORD A. BUTLER

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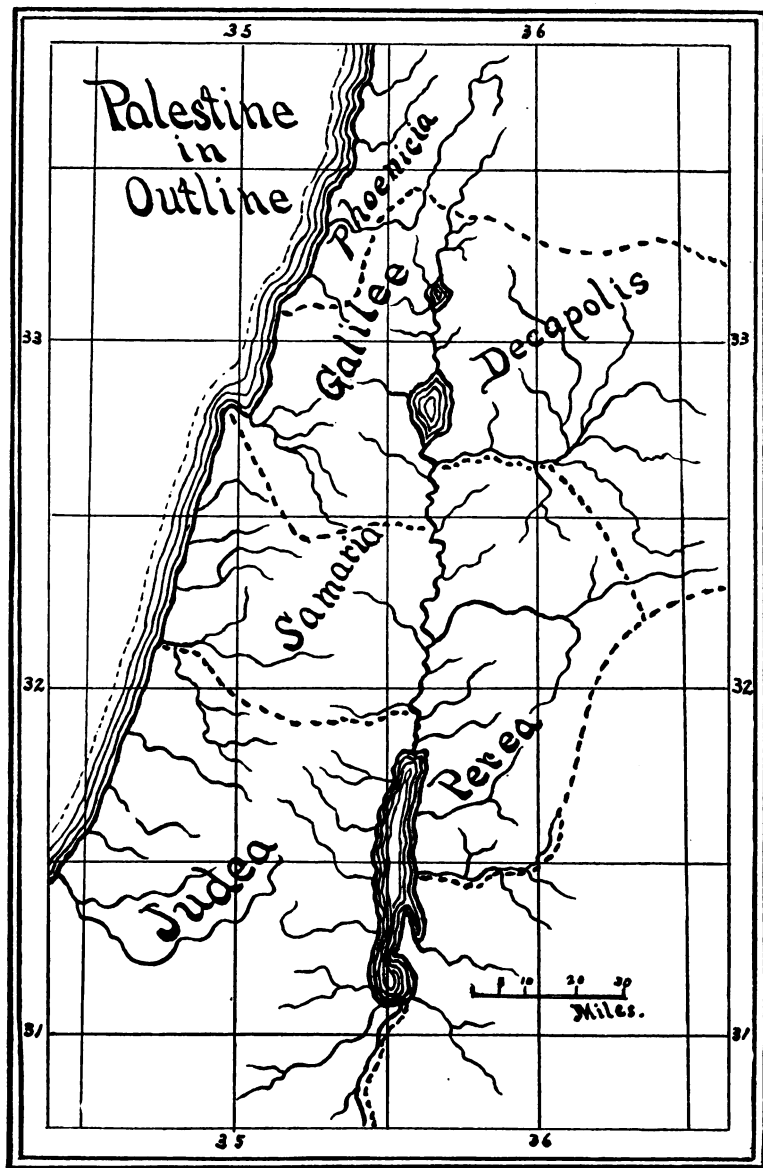
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How to Study The Life of Christ

A HANDBOOK

For Sunday-School Teachers, and other Bible Students

BY

THE REVEREND ALFORD A. BUTLER, M. A.

Warden of Seabury Divinity School

Second Edition

NEW YORK
THOMAS WHITTAKER
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PREFACE.

THIS little book presents not a theory but a practice. For years its general method has been used in the author's class room with results satisfactory to the students, and gratifying to himself.

In a brief form it has been presented before Sunday-school institutes, and other like assemblies in various parts of the northwest. It is published at the earnest request of many who thus heard it. It is the sincere hope of the author that it may help others to begin to understand Him, whom to know aright is life everlasting.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.
Amen.

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How to Study the Life of Christ.

CHAPTER I.

WRONG AND RIGHT METHODS OF STUDY.

Is there any subject which we have been studying for more years than that of the Life of Christ? We began it in the first stage of our Sunday-school experience, and we have kept it up with less or more earnestness ever since. And yet as I look back upon my own experience as a pupil, and a teacher in the Sunday-school, as a student in the theological seminary, and as a clergyman of the Church, I realize that for the larger part of my life I knew the Life of Christ only in shreds and patches. I had been studying it in parts, not in its wholeness. I had never been taught to study the events of that Sublime Life in their logical sequence, and their mutual connection. The Perfect Life did not stand out before my mind in its perfection or its unity.

Even during the early years of my ministry, if you had asked me in what part of Christ's life did He say, "Destroy this temple, and in three days I will raise it up," I could not have told you. Or when did He say, "Behold a sower went forth to sow"? Or again, when did He say, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head"? In neither instance could I have told you in what year of His ministry these words were spoken. And yet the last saying could not have been uttered in any year of His whole life except

the one in which He spoke it. And although the second saying might have been spoken in the third year of His ministry, it could not have been spoken in the first; and although the first quoted saying might have been uttered in any year of His ministry, its force and significance is multiplied many fold because it was spoken in its own historic time and place.

I believe that some of you have had an experience much like my own. We stand together and confess our common failure. Yes, but to know that we have failed in the past should be an incentive to overcome failure in the future. Why have we failed? Not because we have not tried to do the right thing, but because we have been trying to do it in the wrong way. We have attempted to carry out right aims and right motives by wrong methods. After one has determined to do a right act, the next question is, "How shall I do it?" In the great majority of cases the method determines the result. Therefore the supreme question is, what method shall we follow in studying the Life of the Master?

First, then, it must be a method which carries us back to the original authorities, to the inspired records of the four Gospels. Not one of the modern Lives of Christ, nor all of them put together, can take the place of the Gospel record. Later we may turn to some of the excellent Lives of the Master for help in understanding particular points of geography, Jewish life and thought, manners and customs, but the foundation of all our knowledge must be laid in an earnest and prayerful study of the Gospels themselves. We cannot enter into the full meaning of the words and deeds of Christ until we know their place in the fourfold Scripture story, the connection in which they were spoken, or the circumstances under which they were enacted. And

we cannot gain this knowledge without working for it. Neither this handbook nor any other can take the place of close and conscientious study. The most it can do is to help you to study aright. After it has shown you the way and started you on the right path you must do the work of climbing. If you are unwilling to do this you had better give this little volume to another. No book and no person can study for you or give you the blessing which comes from a reverent reading and conscientious comparing of the four inspired records.

Again, if our method of study is a right method, it will be a simple one; so simple, at least in its beginnings, that a child may understand it. If the principles of our method are as simple as they ought to be we should be able to explain them to the members of the infant class, and to be able to use them in that department of the Church's work. If our method is simple, free from all complexity, it will also be natural: and its naturalness and simplicity will make their own appeal to the student. We shall not be obliged to argue for our method's acceptance, it will be understood and accepted on its own merits.

We have failed to grasp the Life of Christ in its oneness largely because whatever instruction we received in our early years was along artificial lines. There was no presentation of Christ's earthly life as a simple and perfectly natural human life. There has been a mistaken idea that because His is a divine life, therefore it was to be studied from a very different standpoint from which a human life would be studied. But in the life of the man Christ Jesus it is the absence of all conventionality and artificiality, it is its supreme simplicity and perfect naturalness that makes it easy to study, provided that we approach it with a right method.

Bearing in mind then that our supreme effort is to make our study a natural one, the next important question is, What is the aim or object of our study? As a rule our aim decides our method. My friend has a camera. He comes to me with a handful of pictures of a great Cathedral. He says, "Look at this sculptured doorway;" "Look at this symmetrical window;" "See the beauty of this flying buttress." "Yes," I reply, "they are all very beautiful as separate architectural fragments. Some of them I see are near views and some are more distant views, but I do not know their relative proportions, or their relation to each other. I can have no correct conception of their real place in the Cathedral until you show me your picture of the whole building." "But," my friend replies, "I did not take one." "What? no picture of the Cathedral as a whole! Then your detail pictures are worthless so far as the Cathedral is concerned."

The way my friend has been photographing the Cathedral is exactly the way many of us have been studying the life of Christ, in a series of beautifully detached fragments. We cannot understand the moral teaching, the spiritual doctrines, the Divine Person of Jesus of Nazareth until we understand His life historically. Our aim, then, is to study the events of His life as they are recorded in the four Gospels, not as separate fragments, or independent units, but as parts of a large and perfect unity; to so study these parts that we shall understand their true relation to each other, and their true relation to Christ's life in its completeness.

But before my friend is ready to take his comprehensive view of the Cathedral, he has a very important matter to decide, namely, his point of view. Shall he take it from the rear, or side, or front? He may take the utmost pains

with his work, yet his picture will be a misleading one unless he knows which is the most important part of the Cathedral, and so selects his point of sight that the most important part of the building shall occupy the most important place in his picture. His supreme question is ours. Before we are ready to begin the study of Christ's life in its wholeness, we must decide upon our point of view; and we must be sure that it is one which places the most important aspect, and the supreme purpose of that life in the forefront of all our study.

Every author who has written a Life of Christ has written it from a different standpoint. In the New Testament it is presented from four different points of view. St. Matthew presents the Christ of the Prophets, the Messiah of the Jewish nation. St. Luke presents the universal Christ, the Saviour of all nations. St. Mark presents the active, powerful human Christ. St. John the one only Divine Christ. They are all important, they are all inspired points of view, and therefore worthy of special and devout consideration. But for our first study of the life of the Master is there not one standpoint from which we can view His life so that it shall in some measure combine these four aspects? There is; but to get that result we must first view it from a distance. We could not see the Cathedral as a whole if we stood under the shadow of it. Let us therefore stand beside those men who looked upon the life of Christ from a distance, and saw it not in its details, but in its unity. What to their minds was its supreme characteristic, its highest and holiest aspect?

Confining ourselves to the New Testament records, we find that when the angel announced to the Virgin Mary the birth of the Holy One, he called Him "the Son of God." Here the supreme aspect of His life is that of di-

vine Sonship. The angel who appeared to the Bethlehem shepherds described Him as their Saviour and their Lord. Here the highest and holiest purpose of His life is found in His being the Saviour and Lord of men. Thirty years before the ministry of Christ began, the Wise Men, inspired to seek His cradle, came to Jerusalem, saying, "Where is He that is born King of the Jews?" To them the supreme aspect of Christ's life was its kingship; and a king implies a kingdom. Before Christ's public appearance, St. John the Baptist preached of His coming, and the burden of his cry was, "Repent ye . . . for the kingdom of Heaven is at hand." It is clear that to the forerunner of Christ, the Supreme aspect of His life was that of one coming to found a kingdom. Again when you turn from the Magi and the Baptist to the first words of our Lord Himself, we find that He is looking upon His life-work from their standpoint. For the opening proclamation of the ministry of Jesus of Nazareth is, "The kingdom of Heaven is at hand." Standing beside those inspired ones who looked forward to Christ's life in its completeness, and looking back upon it to-day from the same standpoint that they looked forward to it in the beginning, the life and work of Jesus of Nazareth stands before us as that of a Divine King, who came to prepare a heavenly kingdom for the salvation of men. This, I believe, is the supreme aspect of the Life of Christ according to the Gospel, and if we are to study together this must be our standpoint. We are to study His biography as the life of one who came from heaven, to found the kingdom of Heaven, to prepare men for heaven.

I said, "If we are to study together," for I recognize this truth, and I want you to recognize it, that no man has a right to dictate to another how he shall study the Word

of God. That is a matter between each soul and its Maker. I am responsible for how I study it, and you must answer for how you study it. I am simply putting before you the results of my own experience in the library, and in the class-room. It is for you to decide how far you will follow the method presented. What I want you to realize is that in deciding your point of view you are deciding the whole course and method of your future study. If you cannot accept the point of view herewith presented, change the wording of it. If you have none of your own, use mine as a working theory until you decide upon a point of view for yourself. Only be sure that you begin your study from a carefully determined, and definite view point.

We have now taken our first, and most important step toward our study of the Master's life. We have decided what is the highest and holiest aspect of His life, and that decision has necessarily decided our point of view. *We are to study the Life of Jesus of Nazareth as the life of One who has come from God, to found the kingdom of God, to bring men home to God.*

CHAPTER II.

THE MAIN DIVISIONS OF CHRIST'S LIFE.

WE are now prepared to take our second step in studying the Master's life. We have decided what that life is in its completeness. We must now decide what are its principal parts, its simple, and natural divisions. If we look at the life of any man who has served God in his generation we see that it naturally falls into three main divisions. There stands out most prominently the period in which he did his life's work; before this is the period of preparation for that work; and after it usually comes a period of rest, perhaps of suffering, and of preparation for the end. Now as you recall the Gospel story of Jesus of Nazareth, does it not fall into the same simple divisions? First there is the period of His private life of preparation, then the period of His public ministry, then the period of His suffering, death, and resurrection. These are the three main divisions of Christ's life.

But let us try to be more exact in our statement. What are the limits of these divisions? There is no difficulty in defining the period of His private life, we know that it began with His birth at Bethlehem, and ended before His public baptism. The period of His public ministry certainly began with His baptism, but when did it end? Those who have not considered the matter might answer it ended on Calvary. But several days before Calvary He ceased His ministry to Israel, He ceased even to appear in public. When He left the Temple on the evening of Tuesday in

Holy Week, He left it never to return. The close of that day was also the close of His public ministry. We are confirmed in our definition when we recall the remarkable events of His last day in the Temple. You remember that upon His baptism came the benediction of His Father, "This is My beloved Son in whom I am well pleased." And upon the last day of that ministry also came the benediction of His Father saying, "I have both glorified [My name] and will glorify it again." The period of His public ministry began with a voice from Heaven and ended with a voice from Heaven. The third division of Christ's ministry began where the second ended, and it closed with His ascension into Heaven.

We have defined Christ's life in three periods ; but one of these divisions is recorded much more fully than either of the others, yes, than both of the others combined. Nearly all that we know about the details of the Life of Christ are found in the period covered by His public ministry. It covers less than four years, yet it contains such a multitude of incidents, of teachings and preachings, of miracles and parables that it would be almost impossible to remember them in their proper place and connection without further division, and classification.

The public ministry, complete in itself, has its own divisions. What then are the most simple, and natural divisions of the Master's ministry ? The deciding of this question is the most important matter we have undertaken since deciding our point of view.

The chief reason why we failed to grasp the Life of Christ in the past is because we were taught to divide that life by an utterly unnatural method. I was taught, and I doubt not that many of you were taught to divide Christ's ministry by its Passovers. From the baptism, or the first

Passover to the second Passover was counted His first year's ministry. From the second to the third Passover was His second year's ministry. From the third to the fourth Passover was His third year's ministry. And having thus arbitrarily cut up the Master's ministry to fit the Jewish Calendar, without the slightest reference to the events of that ministry, or their relation to each other, the makers of the harmonies expected the poor student to remember and keep separate the events of each forced and unnatural division. No man cuts up the history of his life to fit the civil or the ecclesiastical calendar. When you think of the divisions of your own life, you think of its natural divisions.

What are the natural divisions of every man's life? Are they not those which come through changes in his work, changes in his residence, changes in his surroundings? My neighbor is a teacher; he began to teach in his native village. After several years he moved to a city, and was the principal of a public school. A number of years later he was elected superintendent of schools in another city, where he now resides. It is not difficult to name the natural divisions of my neighbor's career. The first period covers the years he taught in his native village. The second period covers the years he taught in the city school. The third period the years of his superintendency in his third place of residence. Each of these divisions, because it is a natural division, has its own characteristics and its own individuality. For each change of place carried with it change of scene, and change of work, change of neighbors, and change of circumstances. When he refers to any occurrence of his past life he has no difficulty in locating it, for in most cases that which happened in his native village could not have happened elsewhere. So the events and the personal associates of the city differed from the events, and the neighbors in the vil-

lage. And the incidents which grew out of his work and associations as superintendent could not have occurred in his early life. In every case the characteristics of each separate period stamped their individuality, in a large measure, upon events of that period, and separated them from the events of all other periods.

Now because the life of Jesus of Nazareth was a perfectly human life, and its work was done under human conditions, the natural divisions of that work and ministry are the same that would occur in any other human life. You remember that His ministry began with His baptism. For over a year the most of His work was done in Judea, while He made His home at Nazareth. The work of this period was a different work and was done under conditions different from those of any other period of His ministry. At the end of about sixteen months, the people of Nazareth were offended at His teaching. They rose up and thrust Him out of their city, and He went down and lived at Capernaum. (St. Luke 4: 28-31.) Therefore, from His baptism to His rejection at Nazareth are the natural limits of the first period of Christ's ministry.

Then He began His work at Capernaum. It was a new work, and for the period of about a year the busy city was the centre of His life's greatest activity. It was a different activity from that in Judea and at Nazareth. At the end of a little more than a year of wonderful work, and widespread fame Christ suffered at Capernaum what He had suffered at Nazareth. He and His doctrine were rejected. (St. John 6: 66-68.) The second year-period of His ministry had come to its end.

So Christ left unbelieving Capernaum, and for nearly a year He was without a home. The conditions of His life, and of His work were completely changed. He went to

northern Galilee. He fled beyond the Jordan. He sought seclusion in the mountains of northern Judea. He made a few brief visits to the Holy City, and then the last year-period of His ministry ended at Jerusalem on Tuesday in Holy Week. And it ended as the first period ended, and as the second period ended, it ended in His rejection by the Jewish nation.

In that wonderful first chapter of St. John's Gospel the Apostle, in four brief sentences, sums up the ministry of Christ in four of its highest relations. In its relation to the Jewish Nation, he writes, "He came to His own, and His own received Him not." He ministered to his home city, and "His own received Him not." He ministered to His adopted city, and "His own received Him not." He returned to His Father's city and His Father's house, and "His own received Him not." Rejected at Nazareth, rejected at Capernaum, rejected at Jerusalem. What was there left for the Christ to do for "His own" except to die for them?

Now if you will study the ministry of Christ as composed of the three periods named, the natural divisions which might belong to any man's life, it will help you to remember its parts; it will help you to grasp it as a whole, and it will help you to understand its essential meaning. I have said that the work of the three periods in the ministry of Christ was different, that each had its own marked individuality. Now what are the characteristics of each of these three years? What name shall we apply to each year-period to express its own essential characteristics?

In the most popular of the recent Lives of Christ the author points out the fact that each year of the Master's ministry had its own peculiar features, so he gives to each of these years a distinctive name. The whole Christian

world is greatly indebted to the author for emphasizing the truth that each year-period was distinctive and individual; and that each should receive a name which points to its own characteristics. Now, the author nowhere states the point of view from which he presents Christ's ministry; but the name he gives to each period seems to imply that he is writing the life of one whose success depended upon his popularity. For he calls the first period, the Year of Obscurity, the second period, the Year of Popular Favor, and the third period, the Year of Opposition.

Do these titles represent the real and essential characteristics of the years to which they are given, do they go below the surface of things? If the first year had not been a year of obscurity, would it have made any difference in the growth and extension of Christianity? If the second year had not been one of popular favor, what effect would it have had upon the history of Christianity? And if the third year had not been one of opposition, would the state of the Christian world to-day be any different from what it is? Of course not. The author's titles fail to emphasize the fundamental truths, the essential, and abiding characteristics of the years he has named. Can we give them better titles? Let us try. Remember we are studying the ministry of One who came from God, to found the kingdom of God, to bring men home to God. Therefore the real question is not what relation does this first year of the ministry bear to the people, but what relation does this first year bear to the supreme purpose for which Christ came into the world? What are the events of this first year-period? There is the baptism of Christ, His temptation, His first followers. The first testimony that He is the Christ, His first miracles, His first cleansing of the Temple, His first conversations, and His first rejection

at Nazareth. Plainly, then, this is the year of first things. Certainly, but the first things of what? Of the ministry of Him who came to found the kingdom of God. It is the year then of the first things of the kingdom.

That is a good title because it lays hold upon the essential and abiding characteristics of the year. But we can improve its wording. St. John in his account of one of the "first things" of the year, the miracle at Cana, calls it the "beginning of miracles." The Bible word is the better word, so we will name the first of the year-periods "*The Period of the Beginnings of the Kingdom.*"

Now what shall we call the second year that it also may stand out clearly, and distinctly from the others, with a true and natural title? Certainly, if we recall the main incidents of that year, there stands out two events, or rather one double event of supreme importance. It is the event up to which all the earlier events of the year lead, and from which all the later events of the year naturally follow. I refer to Christ's choosing of the twelve Apostles, and His delivering of the Sermon on the Mount. In other words, His selection of the officers of the new kingdom, and His proclaiming of the spiritual principles of that kingdom. It is an instructive fact, and one that witnesses to the results of historical study, that in the best modern harmony of the Gospels, the importance, and significance of this event is so plain that the editors (neither of whom is a Churchman) designate the chapter in which it occurs with this title, "The Organization of the Kingdom." It is certainly the natural designation for the event, and also for the year in which it is the central, and most important action. The middle year-period of Christ's ministry, will be to us "*The Period of the Organization of the Kingdom.*"

We now have a natural, and I believe a correct designation for the first and second periods of our Lord's ministry. What shall we call the third year? This year lacks that unity, and logical sequence of events which belong to the first two years, because Christ was not permitted to carry out His plans in an orderly way. His time had not yet come, and to avoid a conflict with the officials of the Jewish Church, He went from place to place, and even into heathen lands, that He might accomplish His ministry before He was cut off from the earth. And yet I think that if we recall the opening and closing events of that year, and some of its principal discourses, we cannot fail to be impressed by one essential characteristic which separates it from all other years. Early in the year the Lord turned to an Apostle and asked him a question which He had never asked before, and on a subject concerning which He had carefully avoided making any direct claims, or disclosures. To St. Peter He said, "Who do men say that I am?" And the Apostle answered, "Thou art the Christ, the Son of the living God." (St. Matt. 16:16.) And Jesus accepted his answer saying, "Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." And this witness of the Apostle was shortly after confirmed by the witness of the Father in that wonderful incident which we call the transfiguration. So all through this year we find the Master making self-manifestations, and uttering divine claims, which we find in no other year. For example, "I am not of this world." "I am the light of the world." "Before Abraham was, I am." And at the end of the year, on Palm Sunday, you recall His accepting the hosannas of the multitude, and the benediction of His disciples, "Blessed is the King that cometh in the name of the Lord." And remem-

ber these praises were offered to Him as the Messiah, while He, fulfilling a prophecy of the Messiah, was entering Jerusalem in triumph as a King. We cannot then be mistaken when we say that the natural designation of this year, the one which marks its most fundamental truth is, "*The Year of the Manifestation of the Divine King.*"

Before we enter upon the next stage of our study, let us review what we have already accomplished. We have decided to study —

THE LIFE OF CHRIST.

OUR STANDPOINT: The highest aspect of His life. *That of One who came from God, to found the kingdom of God, to bring men home to God.*

OUR FIVE PERIODS.

I. THE PRIVATE LIFE OF JESUS OF NAZARETH.

From His birth to the coming of John the Baptist, thirty years.

II. THE BEGINNINGS OF THE KINGDOM.

From His baptism to His rejection at Nazareth.

III. THE ORGANIZATION OF THE KINGDOM.

From His departure from Nazareth to His rejection at Capernaum.

IV. THE MANIFESTATION OF THE DIVINE KING.

From His departure from Capernaum to His rejection at Jerusalem.

V. CHRIST'S DEATH, AND POST-RESURRECTION MINISTRY.

From Wednesday in Holy-Week to His ascension into heaven.

If the wording of any of the above divisions seems to you to be lacking in correctness, change it to conform to the results of your own reading. This outline is to be the foundation of all our future study. If you would master the history of Christ's life you must so thoroughly commit to memory the names of the periods, and their limits that it will be impossible for you to forget them.

CHAPTER III.

ANALYSIS OF THE PERIOD OF HIS PRIVATE LIFE.

THE five periods into which we have divided our Lord's life, should now stand out before our minds definitely and clearly. We should be able to close our eyes and see each period in its own individuality, and also in its relation to our Lord's life in its completeness. We are now ready to take up the incidents of each period, and see if we cannot arrange like incidents and instructions into groups, so that we may the more easily remember them, be reminded of their relation one to another, and of their higher relation to the Life of the Master as a whole.

Thus far in our study we have had to do only with the great divisions, and most prominent truths of the Gospel history. We have been able to depend upon our general knowledge of Holy Scripture. Now that we are to pass from the general truths to the particular events and discourses of Christ's life we need to have the text of His life constantly before us. That inspired biography is written in four books. It will be difficult to do our work well without a harmony of the Gospels. I shall give you Scripture references to all the parallel passages of the Gospel, and you can turn to, and study them in your Bible.

This handbook is based upon the New Testament Scriptures, and no other book is absolutely necessary. But a harmony, a book which places the different Gospel accounts of the same events side by side, is a great help because it makes a closer comparison of the Gospel record more quickly and more accurately possible.

And without a close study and comparison of the Gospels on your part, this handbook will prove of little value. It is impossible to use it profitably, much less to estimate the value of its method, unless it is used, New Testament in hand, and with a conscientious searching of references. The Gospels without a single note or comment, are of more value than many notes and comments without the Gospels. What we want to know first of all, is not what men think about Christ's life, but what the Holy Spirit thinks. And to make the most of our time we need to "search the Scriptures" with the same enthusiasm with which men all around us are studying science, and art.

You will also need to study, pencil in hand. The statement, "I know it, but I cannot state it," is a delusion and a snare. What one knows he can state. What we have a dim, vague, hazy idea of we ask somebody else to state for us. The constant questioning of this handbook is intended to stimulate mental statement; and the frequent tabulating of analyses, with lines left blank, is for the purpose of aiding you to state in your own words the great truths and essential facts of the Gospel story. This is of the greatest importance. Brief as they are the Gospels contain more truth than you or I will ever discover. I have been studying and teaching them for over forty years, yet have learned much since I began this little handbook. Keep your mind willing and eager, your heart open to all truth, and the Holy Spirit will teach you both the open and the hidden things of Christ.

Better than purchasing a harmony is constructing one for yourself. It will not be a saving of money, but it will be a saving of the fruits of your study by fixing them in your mind. Purchase a scrap-book, or better still buy the separate blank leaves to bind together into a book. Such

a book may be made an attraction and a help to others also. The divisions of your harmony should follow the divisions of this book. But do not put in the chapter, and section headings until you have studied the handbook. Buy three small copies of the Gospels, cut them and paste in your book, in parallel columns, all the passages cited. For example, you would construct the different divisions of the Gospel narrative as in the section below.

JESUS AT NAZARETH.

St. Matt. 2 : 23.

And He came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

St. Luke 2 : 39, 40.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew and waxed strong in spirit, filled with wisdom : and the grace of God was upon Him.

If there are three accounts of the event, of course three columns will be necessary. Your blank leaf should be heavy enough not to be wrinkled by the paste, and four times as wide as your printed columns, for four columns are sometimes necessary. Leave an extra inch of margin on the left side of the pages for binding. By building up your harmony of separate leaves (perforated like sermon paper), and not putting more than one section on a leaf, you can at any time insert additional leaves, photographs, engravings, or colored prints. In these days of "penny pictures" there is no lack of good illustrative material. Such a book divided into five parts, corresponding to the main divisions of the Master's life, could be carried into the Sunday-school, or Bible class, and would be a "Teacher's Help" in itself.

A small map of Palestine will be needed. Make it yourself. If you cannot draw, use a piece of tracing paper.

But draw only the geographical outlines and the political divisions. Do not put in any city or village until you come to it in your studies. Then put it into your map and you will probably remember where you put it. Of course this means time and labor, but—do you know of any other subject more worthy of time and labor?

Most of the different editions of "The Teacher's Bible" contain an outline harmony among the helps at the end of the volume. It is however only an outline. The passages of Scripture are cited, not given, and different editors divide the Scriptures differently. To work together we must follow the same divisions of Scripture. Therefore you must either look up each passage in your Bible, or make a harmony for yourself, or buy one. The best harmony of the Gospels to purchase is that by Stevens and Burton.¹ I have not followed its divisions of the Life of Christ, but in our future study I shall, with few exceptions, follow its admirable divisions and arrangement of the Gospels, because I know of none more simple, and of no other harmony so suggestive and helpful for historical study.

Turning to the harmony whose arrangement of Scripture we are to follow, I find that in the period covered by Part I. in our Life of Christ, The Private Life of Jesus of Nazareth, the Gospel narrative is divided into seventeen sections. Eight of these precede His birth, nine come after it. Giving these sections their simplest titles, and putting beneath each a reference to its place in Holy Scripture, the sections are as follows,

1. Prologue of St. John's Gospel.

St. John 1 : 1-18.

2. Preface of St. Luke's Gospel.

St. Luke 1 : 1-4.

¹ See chapter xv.

3. The genealogies.
St. Matt. 1 : 1-17. St. Luke 3 : 23-38.
4. St. John the Baptist promised.
St. Luke 1 : 5-25.
5. Annunciation to St. Mary.
St. Luke 1 : 26-38.
6. Annunciation to Joseph.
St. Matt. 1 : 18-25.
7. St. Mary visits St. Elizabeth.
St. Luke 1 : 39-56.
8. Birth of St. John the Baptist.
St. Luke 1 : 57-80.

Remembering that history is not a mass of disconnected events, but a logical succession of links in a chain of cause and effect, let us turn to the Gospels, study these first events of New Testament history and see if we cannot discover what relation they bear to each other, and to our present subject, The Private Life of Jesus of Nazareth.

Do not be afraid of reading the same portion of Scripture over and over again. The boy who has to look at each word separately before he can pronounce a sentence, has not acquired the ability to read, and the student who has not a free command of the facts of the Gospel is not prepared to group them according to their natural relation. If you have not re-read the eight passages above named, put aside the handbook until you have done so.

With the Scripture narrative fresh in your mind, I think you must see that the first three sections, St. John's prologue, St. Luke's preface, and the genealogies form a natural group by themselves; and that the other five, the promise of the Baptist, the annunciation to St. Mary, and to St. Joseph, the Virgin's visit to St. Elizabeth, and the birth of the Baptist form an equally natural group by themselves. What title then would you give to each of these groups? It should be one that really suggests the events in the

group, and that indicates the relation of the group to our present subject. Write out your own title without reference to the one in any harmony. I have written over the first group, "*Introductory Statements of the Gospels*," (i. e., concerning Jesus of Nazareth). Over the second group I have written, "*Inspired Annunciations and Announcements*."

If these titles do not appeal to as correct, change them to fit your own understanding of the historic facts. Do not be unwilling to spend an hour if necessary in order to find a good title, one that exactly fits the facts of its own group. I have done so more than once, and have found that the hour given to reading and re-reading the Scripture passages, and thinking over them was time well spent.

Turning to the next nine selections I find that they all have to do with the personal life of Jesus of Nazareth. Giving them the simplest name possible they are as follows,

- | | |
|-------------------------------------|----------------------|
| 9. His birth. | |
| St. Matt. 1 : 18-25. | St. Luke 2 : 1-7. |
| 10. The angels and shepherds. | |
| | St. Luke 2 : 8-20. |
| 11. His circumcision. | |
| | St. Luke 2 : 21. |
| 12. His presentation in the Temple. | |
| | St. Luke 2 : 22-39. |
| 13. The Wise Men. | |
| St. Matt. 2 : 1-12. | |
| 14. The flight into Egypt. | |
| St. Matt. 2 : 13-23. | |
| 15. Childhood at Nazareth. | |
| St. Matt. 2 : 23. | St. Luke 2 : 39, 40. |
| 16. Visit to Jerusalem. | |
| | St. Luke 2 : 41-50. |
| 17. Eighteen years at Nazareth. | |
| | St. Luke 2 : 51, 52. |

The reading of the titles alone shows us that the first six, (read them) relate to the infancy of the Holy Child, while the last three (read them) relate to later years. This at once suggests their divisions into two groups. Read again the Scripture story in sections 9 to 14 and decide what shall be your group title. It should not be difficult to decide. The facts all belong to the infancy of Jesus of Nazareth. This in itself would be a good designation. But who is Jesus of Nazareth? Remember our point of view, —One who is to be the Head of the kingdom of God. What does Isaiah call Him? Can you suggest a better title than “*The Infancy of the Prince of Peace*”? If you have a better one, write your own, not my title into your analysis.

Now turn to the last three sections which belong to our Lord’s private life (15 to 17). What shall we name the group? The first two tell all we know of the Holy Child’s youth, the latter contains a brief statement common to both youth and early manhood. What is your title? I can think of none better than “*The Childhood of the Prince of Peace.*”

Having finished our group, or chapter titles, let us tabulate our work, and see how far we have advanced.

I. THE PRIVATE LIFE OF JESUS OF NAZARETH.

FROM HIS BIRTH TO THE COMING OF THE BAPTIST, THIRTY YEARS.

Chapter I. Introductory Statements of the Gospels.

1.
St. John 1 : 1-18.
2.
St. Luke 1 : 1-4.

3.
 St. Matt. 1 : 1-17. St. Luke 3 : 23-38.

Chapter II. Inspired Annunciations and Announcements.

4.
 St. Luke 1 : 5-25.

5.
 St. Luke 1 : 26-38.

6.
 St. Matt. 1 : 18-25.

7.
 St. Luke 1 : 39-56.

8.
 St. Luke 1 : 57-80.

Chapter III. The Infancy of the Prince of Peace.

9.
 St. Matt. 1 : 18-25. St. Luke 2 : 1-7.

10.
 St. Luke 2 : 8-20.

11.
 St. Luke 2 : 21.

12.
 St. Luke 2 : 22-39.

13.
 St. Matt. 2 : 1-12.

14.
 St. Matt. 2 : 13-23.

Chapter IV. The Childhood of the Prince of Peace.

15.
 St. Matt. 2 : 23. St. Luke 2 : 39, 40.

16.
 St. Luke 2 : 41-50.

17.
 St. Luke 2 : 51, 52.

It will be easy for you to commit these four titles to memory ; do so now. The blank spaces indicate the next step in our study. We must put into them the topics of the Scripture selections which make up each group, or chapter. We made some preparation to do this when we carefully read the passages to determine our chapter titles. The names by which the selections are called in the harmony are general names. We are now to select specific names. You must aim to write in a topic which will state the central, or essential truth of each selection. You must aim to so word the topics that they shall show the relation of the sections to each other, and to the chapter as a whole. The more definite, pointed, and suggestive you can make your topic, the more helpful it will prove in your final studies. Read and consider each passage carefully and thoughtfully. As you value your mastery of the study you have undertaken do not turn to the topic the handbook gives until you have made an honest and faithful effort to write out one of your own. Conscientious work now will make all subsequent work easier.

The following questions may help you to formulate your own topics. Note the chapter title of the first three sections. Section 1, the essential subject of the passage should be plain from a study of verses 1 to 3, 14, and 18. Of what relationship do they tell us?

The topic of section 2 is not of the sublime importance of the first section, yet it is of the greatest importance to us. Read it carefully, particularly verses 1 and 4. The things in which Theophilus had been instructed, were those regarding the person and work of Jesus Christ. This section, like the preceding, speaks of a relationship, what is it?

The genealogies confessedly present some questions very difficult to answer. This is not the time and place to enter upon the study of them. St. Matthew and St. Luke record the ancestors of Jesus of Nazareth. Note the opening verse of St. Matthew, and St. Luke 3 : 38. Whose son is Christ Jesus said to be?

Keeping before you the heading of the second chapter, its first section (4) records a superhuman event. It is the meeting of a heavenly being, and an earthly. Your topic should indicate this.

In the Scripture of section 5 we have another annunciation. The topic is necessarily much like the preceding one. Wherein does it differ? Section 6 completes a group of three annunciations. The finding of its true topic presents no difficulties. A comparison of the three persons to whom the heavenly messages came is itself a revelation of the comprehensiveness of the divine plan. It includes blessings for the hereditary priests of the old Church of God, for the lowly maidens, for the village mechanics.

The Gospel under section 7 records a memorable meeting of two saintly women who had been selected and blessed

above others of their time. Their hearts overflowed with sacred joy. What highest truth is common to the words of both saints? The next section (8) contains the fulfillment of one prophecy, and the inspired announcement of another. What are they? Let your topic answer.

Chapter 3 has a unity that will aid you much in making your section headings. Section 9 contains but one great truth. What is it? The scriptures of the next section (10), so full of brightness and joy, contain a revelation from heaven concerning the exalted office the newborn infant is to fill. This is the most important truth for you to consider when wording your topic.

In section 11 the important words are those which relate to the person of the child Jesus. What was His name? When was it given? Why was it so given? Let your topic answer. In the next section (12), as in the last, the truth which should find its record in the topic is the one relating to the Holy Child.

In sections 13, 14 the Gospel records the last of the few authentic events which cluster about the cradle of the Prince of Peace. The fact that there was "no room" for the child Jesus in the inn, and no room for His safety even in Bethlehem or Judea is itself a prophecy of what awaited Him in mature years. The true topic of the second section (14) is easily found, if you remember to whom it must relate, what was done, and who commanded it.

The Scriptures of the next three sections (under chapter 4) contain all that we know of the biography of Jesus of Nazareth, from His return from Egypt to the opening events of His ministry. The important personal fact which is recorded in section 17 (St. Luke 2: 51) is necessarily true of all this period, and must be particularly true of His earliest years. What was the relation of the child Jesus to

His legal parents? Let your answer be found in the topic for section 15.

The topic for the Gospel event in section 16 is too plain to need aid in its finding. For the topic of section 17 you should add to the heading usually given in the harmony the great truth recorded in St. Luke 2 : 52.

When you have selected all your topics write them into the blank spaces provided for them. Then arrange the results of your work as in the analysis given below.

You will note that numbers referring to the sections in Stevens and Burton's harmony are retained (in parenthesis) at the end of each title, for the convenience of those who use that volume. The arrangement by numbers and letters at the beginning of each topic shows at one view the unity of each division of the Life of Christ, and also the mutual relation of the chapters and sections to each other.

ANALYSIS OF THE LIFE OF CHRIST.

FROM THE FOUR GOSPELS.

PART I.

THE PRIVATE LIFE OF JESUS OF NAZARETH.

FROM HIS BIRTH TO THE COMING OF THE BAPTIST, THIRTY YEARS.

1. Introductory Statements of the Gospel.

- a. The relation of Jesus to God the Father. (1)
- b. The relation of the Scriptures to the life of Jesus. (2)
- c. The genealogies. Jesus the Son of David, and of God. (3)

2. Inspired Annunciations and Announcements.

- a. The Angel Gabriel appears to Zacharias the priest. (4)
- b. The Angel Gabriel appears to Mary the Virgin. (5)
- c. An Angel appears to Joseph, a son of David. (6)
- d. SS. Mary and Elizabeth bless God for the coming Saviour. (7)
- e. The Baptist is born. Zacharias announces his mission. (8)

3. The Infancy of the Prince of Peace.

- a. He is born in Bethlehem of Judea. (9)
- b. The shepherd-angel calls Him "Christ the Lord." (10)
- c. At circumcision He is named Jesus, as God commanded. (11)
- d. He is presented to God in His Temple. (12)
- e. The Wise Men worship Him as the newborn King. (13)
- f. He is carried into Egypt by divine direction. (14)

4. The Childhood of the Prince of Peace.

- a. His early years of discipline at Nazareth. (15)
- b. His visit to Jerusalem at twelve years of age. (16)
- c. His eighteen years of silent growth in favor with God and man. (17)

Before turning to the next chapter find on a larger map the towns and villages already named in the Gospel story, and enter them upon the outline map provided for that purpose. The places to be located are Nazareth, Bethlehem, and Jerusalem. Also try to fix in your mind the distances between these places.

CHAPTER IV.

REVIEW OF THE FIRST PERIOD AS A WHOLE.

THE beautiful story of the infancy and childhood of Jesus, the story that was told us in our childhood, and emphasized by Christmas carols in the church, and Christmas festivities at home had no place in the lives of the earliest Christians. Christ in His public teaching, did not refer to His infancy or early years. He certainly knew of the miraculous manner of His birth as well as He knew of the place of His nativity, yet there is no record that He ever referred to either. And this becomes the more impressive if we remember that when it was argued that He, a Galilean, could not be the Messiah because He was not born at Bethlehem (St. John 7: 41, 42, 52), He did not take the trouble to correct the error, although it was held by the rulers as well as by the people. Born in the royal line, born in the village of David, born the prophetic son of David, the despised Galilean never referred to His human relationship, but to the divine. He claimed to be not the son of David, but of God.

It is a circumstance worthy of note that the disciple who was the nearest to Christ during His earthly life, the disciple whom Jesus loved and selected to lean upon His breast is the one who begins his Gospel with the statement of that relationship which his Master emphasized the most strongly, "In the beginning was the Word, and the Word was with God, and the Word was God." This is the sublime truth in the first chapter of our analysis of the Life of

Christ. It is that we may know the "certainty" of this truth that St. Luke writes his Gospel; and that we may know this truth is the fulfilment of prophecy, is the object of St. Matthew in recording his genealogy.

The standpoint of St. John is the standpoint we selected from which to study the life of his Master. Above all other relationships is this, Jesus of Nazareth is One who came from God.

You will remember that none of the Gospels were written until long after that Pentecost which witnessed the descent of the Holy Spirit. The Church was organized and at work for almost a generation before it possessed any written records of the Saviour's life. And then it was in the Gospel for the Gentiles, St. Luke's, that the sacred story of the infancy and childhood of Jesus was first recorded. Even to His own nation Jesus was only an unknown carpenter from Nazareth when, near the close of the Baptist's ministry He appeared on the banks of the Jordan, and was proclaimed the Christ.

Precious as the inspired story of the Nativity is to us all, its complete possession of our minds makes it difficult for us to receive from Christ's early ministry the same impressions which it conveyed to those who first saw and heard Him. Knowing as we do the wondrous story of His birth we see nothing strange in the Master's marvelous signs of divine power; we hear nothing strange in His words of infinite wisdom; to us it is perfectly natural that He should heal the sick, raise the dead, and claim to be the only begotten Son of God. And yet this familiar naturalness prevents us from realizing the astonishment, the awe and wonder of the people who saw Christ's miracles, or the amazement and anger of the rulers when, holding up hands of horror, they cried "blasphemy!" to His divine claims.

In one of the latest presentations of Christ's life, and probably one of the most scholarly ever written, that of Dr. Sanday in his article "Jesus Christ" in Hastings' Dictionary of the Bible, the biography of our Lord begins with His first public appearance in Judea; while the events of His private life are given after His public ministry. The object of this method of presentation is to enable the reader to approach the study of Christ's life from the historical standpoint, *i. e.*, from the standpoint of Christ's contemporaries. But this mechanical process will not do. Dr. Sanday may remove the first events of the Lord's life from the beginning of his article, but he cannot remove them from the minds and hearts of his readers. They are already a part of ourselves. What we can do, and must do is to cultivate a true historic imagination. We shall not understand the real meaning of the Master's words and deeds, we shall not even understand the sweet story of Bethlehem until we are able, through the exercise of a devout imagination, to put ourselves beside the first followers of Christ, and see with their eyes, and hear with their ears. Our present method of study, if faithfully followed, will impress upon our minds the great historic facts of the Gospel. Within the bounds of these facts, the more fully and freely we cultivate and use a reverent and vivid imagination, the more will the life of Christ become to us the reality that it was to the men and women of His own day.

Ruskin rightly asks, "What are the legitimate uses of the imagination; that is to say, of the power of perceiving with the mind things which cannot be perceived by the senses? Its first and noblest use is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state, or invisibly surrounding us in

this. It is given us that we may imagine the cloud of witnesses in heaven, and earth, and see as if they were present—the souls of the righteous waiting for us. . . . But, above all, to call up the scenes and facts in which we are commanded to believe, and be present, as if in the body, at every recorded event of the history of the Redeemer.”

In the second chapter of our analysis of this period is recorded the preparation which Heaven made for the coming of the “Word made flesh.” It was the hour of all history when heaven and earth were close together. Not because earth was good but because Heaven was humble, and God was good. Here also, as in no other part of the Gospel story do we see why the Virgin Mary was selected to be the mother of our Saviour. Ideal humility, simple faith, reverent innocence, all united to make the answer to the angel of the Annunciation one that must ever mark the perfect obedience of saintly womanhood. “Behold the handmaid of the Lord, be it unto me according to thy word.” As Bishop Ellicott says, “From that hour the blessed Virgin seems ever to appear before us in that character, which the notices of the Gospels so consistently adumbrate, meek and pensive, meditative and resigned, blessed with joys no tongue can tell, and yet, even in the first hour of her blessedness, beginning to feel one edge of the sword that was to pierce through her loving and submissive heart.”

“The Word was made flesh,” announces to us the most sublime truth, and the most profound mystery of all human knowledge. The relation of Jesus to God the Father stands alone. There was, and is, and can be but one “Only begotten Son.” This is the key to His perfect life, His atoning death, His divine resurrection. “With God all things are possible.” That which men call a miracle is

only the natural activity of a Being who is one with God. There is nothing more wonderful in Christ's life than the restraint He put upon His divine powers. He could have summoned to His aid legions of angels, He never summoned one. With a single word He could have brought death to His murderers. His only word was a prayer for their forgiveness.

There were other preparations made for the coming of the Christ, in addition to those recorded in the Gospels, or to those spread upon the many pages of the Old Testament. In the providence of God the Gentiles groping blindly about them for light helped to prepare the way for "The true Light, even the light which lighteth every man coming into the world." The Greek seeking culture, seeking conquest, seeking commerce, had carried his language into all parts of the earth. Greek had become almost a universal language, and so was waiting to carry the universal Gospel to all nations.

The Roman was now master of nearly all the known world. His arms had conquered, his armies had brought peace and security, he cultivated a closer organization, a larger commerce. His ships made paths in the sea, and his slaves built bridges over the rivers, and highways over the mountains. On these splendid roads traveled thought, and knowledge, as well as arms and merchandise. Enemies became allies, foreigners became neighbors, men knew each other, and many nations were unconsciously waiting beside the earth's great highways for the coming Message that all men were brothers in the one family of God, and that all alike were redeemed by the atonement of His only begotten Son.

Again, the decay of faith in the world's ancient and hereditary religions had left men everywhere unsatisfied,

spiritually restless. There were seekers after God to be found in every nation. The Jewish trader traveled all highways, and wherever he went he carried his religion, his hope of a coming Messiah. Roman as well as Jewish writers agree that before the birth of Christ there was throughout the whole East, even in regions far distant from Palestine, a vague faith, a strong yet undefined hope and expectation that there was to come from Judea a king, who was to be not only a royal ruler, but a moral deliverer, and a spiritual guide. And so it was that "Wise Men from the East came to Jerusalem saying where is He that is born King of the Jews?"

The story of the hero's childhood occupies a large space in nearly all human biographies. There are few who read the scanty records of the early years of Jesus of Nazareth, who do not regret that we know so little of that perfect childhood. All of which goes to prove that if man had had the planning of the Gospels there would not be in them thirty silent years broken only by a single incident. But silence is far better than chattering credulity. In the early centuries pious superstition attempted to supply what inspiration had omitted. In the silly stories of the apocryphal Gospel of the Infancy, we have presented a morbid, precocious, impossible child who performs selfish wonders for his own glory, and works destructive miracles for the punishment of playmates who do not treat him with proper reverence. If what is recorded in Holy Scripture of Christ's childhood is inspired, then what is left out is equally the act of inspiration. We often thank God for His Inspired Word. It would be wise for us sometimes to thank Him for His inspired silence.

Brief as is the record of our Saviour's childhood it contains that for which we chiefly value the story of the early

years of human heroes. Every act in the first chapter of the Life of Christ is a prediction, and every word a prophecy of the events and purposes of His later years. In the persons of Zacharias, the priest, and Elizabeth the saintly matron, of Mary the Holy Virgin, and Joseph the righteous mechanic, of Simeon the aged saint, and Anna the prophetess, we see the representatives of those faithful ones who in every part of the Master's ministry, stand ready to welcome Him, and to serve Him.

He was born in the city of David. Yes, but there was "no room for Him" in the house of His father at Bethlehem, even as thirty years later, there was no room for Him in the house of His Father at Jerusalem. He was rejected at Bethlehem, even before He was born; what wonder that afterward He was rejected at Nazareth, and Capernaum, and Jerusalem! Among the lowly shepherds of Judea the Father sought the first missionaries of the Manger. Was it not inevitable that among the lowly fishermen of Galilee the Divine Son should seek the first missionaries of the Cross? The Gospel of God has never depended upon the wisdom of men for its acceptability.

In the circumcision of Jesus, and His presentation in the Temple are foreshadowed that perfect obedience to the Law under which He was born, and that perfect obedience to the obligations of the Temple, which marked the first thirty years of His life. The first words of His public ministry confirmed these acts of His legal parents, and also His obligation to fill up the requirements of the old and partial revelation of Jehovah, before He proclaimed God's final and perfect revelation. The Wise Men coming to seek the King of the Jews, before the Jewish people, or even their rulers knew that King Messiah was born is a vivid prophecy of that Jewish ignorance and blindness, and

of that Gentile eagerness and Christ-seeking which is characteristic of all the Gospel story. The attempt of Herod to murder the Infant Christ in His cradle is but an early shadow of that jealous hate of the Herodians which thirty years later joined the revengeful malice of the Pharisees and accomplished what Herod had attempted, the death of the King of the Jews.

The early years of subjection at Nazareth, of perfect obedience to the will of His legal father, what are they if not the prefiguring of His manhood's perfect obedience to His Father in Heaven, and of the gladness with which He did the will of Him whose love He came to reveal. How tenderly we linger over the one incident of His early years, and the one utterance of His boyhood! In His boyhood's conception that for Him there was only one house in all Jerusalem, and for Him there was only one thing worth seeking, namely, a larger knowledge of God's truth, we rightly see the bent of manhood's mind, the hunger of manhood's heart, and the sublime purpose which began and ended His whole ministry.

What of the silent years? When did He learn to see in the grass of the meadow and the flowers of the field, the wayside grain, and the clouds of the sky the revelation of God's love? When did He learn to hear in the voice of budding trees, of nesting birds, and of bleating sheep, the voice of the Father calling His wayward children home? And when did He learn to love the silent mountains, the solitude beneath the stars, and quiet communion with His Father, if not upon the hillsides and mountain tops which still stand guard round about Nazareth?

CHAPTER V.

ANALYSIS OF THE BEGINNINGS OF THE KINGDOM.

WE have now come to the second period of our Lord's life. Our previous studies have determined its name and have, I trust, given us a good general idea of the period.

The unity of purpose which runs through every part of this period makes its analysis comparatively easy. As divided in the harmony the period covers nineteen selections of Holy Scripture, (from section 18 to 36). Nine of them precede Christ's public appearance at Jerusalem, ten of them follow it. The first three are as follows,

18. The ministry of the Baptist.

St. Matt. 3: 1-12. St. Mark 1: 1-8. St. Luke 3: 1-20.

19. The Baptism of Jesus.

St. Matt. 3: 13-17. St. Mark 1: 9-11. St. Luke 3: 21-23.

20. The temptation.

St. Matt. 4: 1-11. St. Mark 1: 12, 13. St. Luke 4: 1-13.

The three are plainly related to each other. Read as as one passage of sacred biography the Holy Scriptures in these sections. In their relation to Jesus are they not as a whole acts of personal preparation? Remembering the title to this second period, can we give a better title to the group than the "*Preparation of the King*"?

The next six sections (21 to 26), are

21. The Baptist's testimony before the priests.

St. John 1: 19-28.

22. A second testimony.

St. John 1: 29-34.

23, 24. The first disciples, or followers.

St. John 1: 35-51.

25. The first miracle.

St. John 2: 1-11.

26. Christ in Capernaum.

St. John 2: 12.

These also are parts of that preparation which is characteristic of the period. Read them; what characteristic separates them from the first group? In their relation to the men about the Christ they are the beginnings of faith, but what are they in their relation to Him and the Kingdom of God? They are not so much a preparation of the man as they are a preparation for His life-work. Write out your own group title. Does it satisfy you? If not you can adopt that of the handbook "*Preparation for the Kingdom.*"

The next five sections (27 to 31), are, like the last, all of them of a preliminary character.

27. Cleansing of the Temple.

St. John 2: 13-22.

28. Christ and Nicodemus.

St. John 2: 23-3: 21.

29. Christ baptizing.

St. John 3: 22.
St. John 4: 1, 2.

30. The Baptist's testimony at Ænon.

St. John 3: 23-36.

31. The departure from Judea.

St. Matt. 4: 12. St. Mark 1: 14. St. John 4: 1-3.

But wherein are they unlike the last group, and what characteristic is common to them all? Read them as you would the chapter of a good book. Have you done so? Then you know that in character they differ from the preceding group mainly in location, and that location is—Jerusalem or Judea. Put both in your group title. How

does it read? Write it and then consider the one in the handbook "*The Beginning of Christ's work in Jerusalem and Judea.*"

The two following sections,

32. Christ and the woman of Samaria.

St. John 4: 4-26.

33. The gospel in Samaria.

St. John 4: 27-42.

should be read carefully. Unlike as they are in object they are in their relation to this preparatory period much like the last group. They are separated from it mainly by their geographical location. Modify the title to conform to this difference and what do you obtain? "*The Beginning of Christ's work in Samaria.*"

The three last sections,

34. Imprisonment of the Baptist.

Mt. 14: 3-5. Mk. 6: 17, 18. Lu. 3: 19, 20. Jo. 4: 43-45.

Mt. 4: 12-17. Mk. 1: 14, 15. Lu. 4: 14, 15.

35. Nobleman's son healed.

Jo. 4: 46-54.

36. First rejection at Nazareth.

Lu. 4: 16-30.

are less closely related. The imprisonment of the Baptist, the second miracle at Cana, the first rejection at Nazareth, at first sight seem to bear very little relation to each other. But what is their relation to the period we are studying? Do not the first and the last mark the natural ending of the period of "The Beginnings of the Ministry"? Select a group title that will emphasize this truth and at the same time note the change of locality. Have you found your title? The handbook's is, "*Christ in Galilee. Ending of the Preparatory Period.*" Tabulating our work it reads as follows,

FROM HIS BAPTISM TO HIS REJECTION AT NAZARETH.

Chapter II. Preparation for the Kingdom.

Chapter III. The Beginning of Christ's Work in Jerusalem and Judea.

27. St. John 2: 13-22.

28. St. John 2: 23—3: 21.

29. St. John 3: 22.
St. John 4: 1, 2.

30. St. John 3: 23—36.

31. St. Matt. 4: 12. St. Mark 1: 14. St. John 4: 1-3.

Chapter IV. The Beginning of Christ's Work in Samaria.

32. St. John 4: 4-26.

33. St. John 4: 27-42.

Chapter V. Christ in Galilee. Ending of the Preparatory Period.

34. Mt. 14: 3-5. Mk. 6: 17, 18. Lu. 3: 19, 20. Jo. 4: 43-45.
Mt. 4: 12-17. Mk. 1: 14, 15. Lu. 4: 14, 15.

35. St. John 4: 46-54.

36. St. Luke 4: 16-30.

We are now ready to study each section separately, and to determine its proper topic. The compact unity of this

period, and our previous experience in like labor should make our work less perplexing than before. But no good work is ever done without cost.

I have said to you many times, "Read the Scripture passage." Do not be offended if I ask a personal question. Do you know how to read? I do not mean do you know how to correctly pronounce the words and the sentences which cover the Bible's page, but when you are pronouncing them what do you see? What stands before your mental eye, the black characters stamped on the white page? If this is all you see you are not reading the Bible, you are reading a piece of dead paper covered with dead printing. The Bible is a book of pictures. The words are only the colored pigments, employed to suggest the picture, the glowing, living, throbbing picture behind them. This you must see, this you must feel, or you cannot read the real story; for the real story is never read by the eye, it is read with the heart, and understood with the soul. "What then is a picture? A picture is anything that helps us to see more clearly, feel more heartily, and act more faithfully the truth which is not, or cannot be, immediately present to our senses. The truth to be pictured may be the truth of people, places, and actions—external things; it may be the truth of character and of inner-life—the things that are unseen, which we could never see at all except by the aid of real things, or pictures of real things; just as, for example, our idea of God is built out of our experience of mountains, flowers, thunderstorms, our mother's tenderness, and our father's strength."¹

When, for example, you read the inspired words which told the story of the angel's visit to the shepherds, what did you see? Did you see "The open wold and hilltop

¹ Picture Work by Dr. Hervey. See chapter xv.

bleak," the flocks closely huddled together for protection and warmth, the over-arching eastern sky of intense blue, (not black) spangled with stars which seem to hang out from the blue like swinging lamps? Did you see the shepherds clothed, like the sheep in coats of wool, their rough, simple faces telling of their hard but healthy life? Did you see the dark night become suddenly bright with the glory of heaven, the dazzling brightness of the angel, the amazed and awe-struck faces of the shepherds, the reverence and silence with which they listened to the angelic words, and the overpowering glory of the angelic host singing the sublime praises of God, and His good will toward men? Was this what you saw as you pronounced the words of the Gospel? If you did not see this picture, or one more beautiful and more grand, then you did not read the real message of God, you only read the black marks of the printer.

I handed a picture of Hoffman's "Walk to Emmaus" to a young man of painstaking accuracy, but slow imagination. He had just handed me a sermon on the subject. He looked at it silently and intently, then he said, "I think I could have written a better sermon if I had seen that last week." If you cannot see the written picture, study good printed ones until you do. But be sure that they are good pictures. Hoffman is one of the very best illustrators of Holy Scripture. Yet his beautiful picture of Christ at the well of Jacob does not tell the Gospel story. The woman of Samaria says, "Thou hast nothing to draw with, and the well is deep," but the picture says, "You need nothing, only put your pitcher under the spout back of the well." On the other hand, Hoffman's "At the gate of Nain" is a wonderful piece of vivid story-telling, every face in the crowd about the bier is worthy of study. Get the very best

pictures, compare them with the text, that you may be sure of their accuracy, and then try to see even more than the artist sees. For often he sees only with the eyes of a lover of art, and we should see with the eyes of a lover of Christ.

Turning to our chapters and titles, let us consider the sections under "The Preparation of the King." Read the Scriptures of section 18. Try to see the crowd, and hear the Voice. The burden of the cry is "repent"; that is its relation to men. But what is its purpose as related to Christ? Read again St. Matthew 3: 3 also verses 11 and 12. What will you call this section? After formulating your own topic compare it with this, "St. John proclaims a King coming in His kingdom." Having determined the wording of your topic (and so far as possible make it your wording, not mine), write it into the blank space left for it in the handbook.

Certainly the Gospel in section 19 relates to the baptism of Jesus, but was the baptism which Jesus of Nazareth received from the Baptist the only baptism which He received? If you think so read the Scriptures again. You will need to condense your topic to make it suggest even a part of this wonderful event. Try to do so before you look for the handbook's which is "The twofold Baptism of Jesus." If you do not understand why it is so worded, study the Gospel until you do. It would be equally correct to call it, "The first Baptism." See St. Luke 12: 50, also St. Mark 10: 38.

It is easy to give a general title to the next section (20), but do not fail to consider the meaning of the last verses in each Gospel record, before you write your specific topic. The handbook calls it "The first Temptation of the Christ." The last topic was the baptism of "Jesus," why is it now "the Christ"? What mean the two words?

Our next chapter is headed "Preparation for the Kingdom." What part of that preparation is recorded under section 21? We may with the harmony call it "St. John's testimony before the priests and Levites." But what was that testimony? Compare the testimony under this section, (note verse 26), with St. John's testimony in section 18, (note St. Mark 1:7). When you have perceived the difference you are ready to formulate your topic. Do so carefully. The handbook's is "St. John testifies that the Christ has come."

The Scriptures of the next section (22) record another testimony from the Baptist. It is a short section, but a wonderful testimony. Your topic should indicate wherein it differs from the preceding testimony; and also that this testimony is threefold. Seek to word your topic accordingly. Be willing to spend some time to get the right title. The handbook has "He testifies that Jesus is the Christ, the Lamb of God, the Son of God."

The Gospel in the next two sections (23, 24) relates to one subject, and we may well treat them as one section and give them a single topic. It is plainly the record of the first men who attached themselves to the Christ. But what was the tie? Was it an official, or a personal one? Just as Christ called men at the beginning of this year-period, so He called men at the beginning of the next year-period of His ministry. Was it the same call in both instances? Note the difference between Christ's words in this section and those in St. Matthew 4:19, and you will probably understand why this section is designated, "Christ calls His first followers." The call is to personal companionship, not to an office.

There can hardly be more than one topic for the next section (25), "Christ works His first Miracle." To us its

wonderfulness is in the miraculous side of the event. To the religious men of Judea, the wonder was a social one. To them Christ's act was a shocking thing for one to do who claimed to be the "Messiah."

The incident related under section 26 is given a name which implies too much. It was not so much a sojourn in Capernaum as a brief visit. Our topical heading is "Christ makes His first visit to Capernaum."

"The Beginning of Christ's work in Jerusalem and Judea" is the title of our next chapter. None of His work can be more important than that which began at the Holy City. But even this importance is emphasized when the Christ seeks the very heart of that city, the Holy Temple, as the scene of His first reformatory work, and of His first claim of authority over His Father's house. There is no topic we can give this section (27) that will convey an idea of its supreme importance. Study it carefully, and before wording your topic read St. Matthew 21: 12, 13. Can we write a better topic than "Christ's first cleansing of the Temple"? Consider the full meaning of our Saviour's words in verse 19 and realize that they were uttered at the beginning of His ministry. What a revelation are they of His understanding of His whole life-work!

The topic of section 28 is often written, "The discourse with Nicodemus," but in reality it was a private conversation, and the first of many such. When one considers that the Master came to save all mankind and had less than four short years to do it in, is it not a striking proof of His tireless love that He found time to give private instructions on the kingdom? His loving care for each separate soul has caused Him to be called "The Discoverer of the individual." Not the world alone, nor the nation alone, but each separate soul He came to seek and to save. There is

only a faint suggestion of all this in the topic "Christ's first private Conversation," (*i. e.*, the first one recorded). There is reason to believe that the words spoken by the Christ on this occasion end with verse 15, and that the remainder of the verses belong to His later teaching. But how full are His words, both of instruction for the hour, and of prophecy for the future! Study them carefully. Realize the sacramental prophecy in verse 5, the mediatorial prophecy in verse 14, and the revelation of past, present, and future glory in verse 13. These two sections are a striking testimony to the clear and comprehensive vision which our Lord had of His whole ministry among men.

The two verses from St. John under section 29 relate to a subject which has often been misunderstood by unthoughtful readers of Holy Scripture. Read the verses thoughtfully and perhaps you will be willing to accept as its topic, "Christ's first preparatory Baptisms." In this connection read St. Matthew 3: 11. Which baptism was this? Remember all that we are now studying belongs to the preparatory period of the Master's ministry, to the first things of the kingdom.

The harmonies call the next passage (section 30) "St. John's testimony to Jesus at Ænon." But what was that testimony? And how many subsequent testimonies did St. John give? There is for us a pathetic interest belonging to these words if we understand this portion of the ministries of our Lord and of St. John. This was the loyal, and humble Baptist's last testimony that Jesus was the Christ, and we cannot do better than make this statement its topic, "St. John's last testimony that Jesus is the Christ." The Gospel under section 31 simply marks the close of the Christ's work in Jerusalem and Judea, its topic should be "Christ's departure from Judea."

The next chapter we have named "The Beginning of Christ's work in Samaria." Read attentively the Scripture of section 32 and you cannot but recognize that they record another example of the great hearted love of the Saviour for the single soul; the first of which is found under section 28. Its heading requires only one additional word to distinguish it from that conversation, so its topic reads "Christ's second private conversation." Like the earlier conversation this also is remarkable for its revelation concerning the coming kingdom, and of the Person of its Saviour King. Read it all with great care. Study verses 10, 14, 23-26.

Section 33 contains another of the "beginnings" which have given the title to this first period of our Lord's ministry. What is its topic? Must it not be "Christ's first preaching of the Gospel in Samaria"?

We have now reached the last chapter in the second period of our Lord's life. We named it "Christ in Galilee. Ending of the Preparatory Period." The subject of the Scriptures under section 34 is too plain to be misread. They tell us of St. John's imprisonment. The topic should be worded accordingly. The event has a more immediate connection with the life-work of our Lord than the ordinary reader observes. During a considerable part of this period of the Christ's ministry, His work outwardly differed but little from that of the Baptist. The brief notices of His labors in St. John 3: 22, and 4: 1, 2, imply much more than they state. For several months He must have been preaching what St. John preached, "The kingdom of Heaven is at hand!" And for months His followers administered the same baptism that John was administering. And it was done on so large a scale that it disturbed St. John's followers, and attracted the jealous attention of

Jewish officials at Jerusalem. But now Jesus has departed from Judea, and the Baptist is behind prison walls. The time of the preparatory work for the kingdom is past. The time for the beginning of the kingdom is past. The time-piece of God's all wise providence is about to strike the hour of the Kingdom of God among men.

But two events remain to be considered before the whole aspect of the Master's ministry changes. The Scriptures under the next section (35) call our attention to the fact that its record is not of the second miracle of the Master, but the second Galilean miracle. There were many miracles wrought in this first year period. (See St. John 2: 23 and 3: 2.) Why are they not recorded? Why are these particular ones recorded? Why do the Scriptures call our attention to them, (compare St. John 2: 11 and 4: 54), in words never applied to any other miracle? We may well make this a subject for future study when we are giving special attention to the miracles as a whole. The topic of section (35) is necessarily, "Christ works His second Galilean Miracle."

Because it is one of the three great dividing points in our Lord's ministry, we already know the true topic of the next section (36), "Christ suffers His first rejection at Nazareth." But do we understand its meaning? Why did the people of Nazareth reject their Saviour? The common reply is, because He being, as His neighbors believed, the son of Joseph applied to Himself the words which the Prophet Isaiah spoke of the Messiah, thereby claiming that He was the Saviour promised of old. Certainly Jesus of Nazareth did this, and the people bore witness to His gracious words, yet they did not believe them, for they said, "Is not this Joseph's son?" But although a most widely read Life of Christ states this as the cause of His rejection,

a thoughtful reading of the Scripture shows that if Christ had only said this He would not have aroused the murderous anger which tried to take His life. Study verses 24 to 30, and note carefully what they state. What do they also imply as to His own future action? Remembering that they were spoken in the ears of the most bigoted people on the earth, I think you will be able to tell better than the popular author, why the Christ was thrust out of Nazareth by a throng of religious haters, and would-be murderers.

We have now completed our analysis, and classification of the second period of the Life of Christ. I am sure that if you have given it the reading and study that it calls for, you have obtained much more than an analytical outline of this important period. Let us tabulate our work and review it.

ANALYSIS OF THE LIFE OF CHRIST.

PART II.

THE BEGINNINGS OF THE KINGDOM.

FROM HIS BAPTISM TO HIS REJECTION AT NAZARETH.

1. The Preparation of the King.

- a. St. John proclaims a King to come in His Kingdom. (18)
- b. The twofold baptism of Jesus. (19)
- c. The first temptations of the Christ. (20)

2. Preparation for the Kingdom.

- a. St. John testifies that the Christ has come. (21)
- b. He also testifies that Jesus is the Christ, the Lamb of God, the Son of God. (22)
- c. Christ calls His first followers. (23, 24)
- d. He works His first miracle. (25)
- e. He makes His first visit to Capernaum. (26)

3. The Beginning of Christ's Work in Jerusalem and Judea.

- a.* His first cleansing of the Temple. (27)
- b.* His first private conversation. (28)
- c.* His first preparatory baptisms. (29)
- d.* St. John's last testimony that Jesus is the Christ. (30)
- e.* Christ departs from Judea. (31)

4. The Beginning of Christ's Work in Samaria.

- a.* His second private conversation. (32)
- b.* His first preaching of the Gospel in Samaria. (33)

5. Christ in Galilee: The ending of the preparatory period.

- a.* St. John is imprisoned. (34)
- b.* Christ works His second Galilean miracle. (35)
- c.* He suffers His first rejection, at Nazareth. (36)

A word before you begin the next chapter. Have you looked up the localities named in this period? If not, then do so now. Look up and write into your outline map,—the river Jordan, Bethsaida, Cana of Galilee, Capernaum, Ænon, and Sycha.

CHAPTER VI.

REVIEW OF THE SECOND PERIOD AS A WHOLE.

A MAN, standing beside a great excavation and watching the workmen lower into their places the first immense stones of the massive walls of a public building, is asked the question, "What part of the structure is this?" And he replies, "This is the obscure part of the building." Could he have made a weaker, a more worthless answer? "The obscure part!" Why, it is the foundation, the most important part of the whole structure. It is that upon which all the other parts are built, that which shapes and supports all other parts, and without which no other part could be erected. And yet the author of a popular *Life of Christ* calls the beginning of Christ's ministry, "The year of Obscurity."

To one who studies it from the right standpoint, the first period of our Lord's ministry becomes the most wonderful period of all. There is nothing in the *Life of Christ* anywhere, there is no work done, there is no truth spoken, there is no suffering endured, and there is no revelation of purpose, that does not find its prophecy, or its beginning in this first period. It is the period in which the Christ lays the strong foundation which shapes and supports the splendid superstructure of His matchless ministry. There is a close relationship between its few, but great events. They fit into each other as stone fits stone in the massive walls of a grand foundation. Every incident is a promise, every utterance is a prediction, and every event the begin-

ning of a divine kingdom soon to be erected among men. For in after years the Master builds nothing into the superstructure of the kingdom which does not find its foundation in this year of divine prophecy, and preparation. To rightly understand this first period is to understand the whole ministry of Jesus Christ.

More and more as the thirty prayerful years went by, there came to the human mind of the young carpenter at Nazareth a clearer consciousness of His heavenly mission, a clearer understanding of the divine Voice which spoke within Him. It was this that urged Him to the banks of the Jordan. It was this that brought Him to the Baptism of St. John. And in His first public utterance we have enunciated the central principle of His whole ministry. For to the objections of the Baptist, Jesus answered, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He had come to found a new kingdom, yet He had not come as a destroyer. Unlike modern reformers He did not begin by denouncing the imperfect righteousness of that kingdom, which His own was to supersede.

He had come to found a kingdom. Looking at it from this standpoint, what was the meaning of the baptism of Jesus? From ancient times, kings, and priests were set apart by being anointed with holy oil, a visible symbol of that anointing, and consecration which God alone can give. This is the royal significance of the baptism of Jesus. The young carpenter from Nazareth was from Heaven consecrated Messiah, the King. Jesus, the legal son of Joseph, became the Christ, that is, the Anointed of God. From that hour the Baptist knew that the Greater One, for whom he was preparing, had already come. And we must reverently believe that to the human consciousness of Jesus the Voice from Heaven made clear in its awful fulness, and over-

whelming certainty that truth which for thirty years had been growing more and more clear to His mental consciousness; He was in very truth the Messiah of Israel, the Son of God.

The King had been anointed from on high. What is the root idea of the word King? Kingship in modern times is a mere matter of heredity. In primitive days it was a question of power. The king must be the superior of all his fellows, the one who was best fitted to be a leader, who had the ability to command, and the ability to conquer. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." The Head of the spiritual kingdom must prove Himself able to overcome the arch-enemy of that kingdom. It was the victory of Christ Jesus in His conflict with the spiritual powers of darkness, which vindicated His right to be the Head of the Kingdom of God. It was to this aspect of the temptation that the Epistle to the Hebrews refers, "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." (See also St. Matt. 12:29.)

The baptism from above had made clear to the human mind of Jesus His relation to the Kingdom of Light. The temptation made plain to Him His relation to the kingdom of darkness. A man must know good and also evil. The first Adam knew the good, but rejected it; he knew the evil, and accepted it. The second Adam knew the good, and accepted it; He knew the evil, but rejected it. The gulf between these two kinds of knowledge can be measured only by eternity.

Another incident of this period and one almost startling in its purport is the testimony of the Baptist concerning Jesus. Twice he pointed to Him saying, "Behold the Lamb of God." On the lips of an Hebrew, on the lips of

the son of a Hebrew priest, whose highest conception of worship centred in the sacrifices of the temple, on the lips of an Hebrew prophet who knew better than all else the prophecies of the great prophets of Israel, "The Lamb of God" was open to but one interpretation. Jesus the Messiah was the sacrificial Lamb of God. Does it seem strange that the King should thus be designated? There is no higher act by which the true king shows his worthiness to lead his people, than by being their leader in self-sacrifice, than by giving his own life that his people may be spared, and his kingdom saved. The startling thing is to find this prophecy among the very first things of Christ's ministry.

When Christ calls His first followers, we see in that act the beginning of a companionship, and of a discipleship, and of an Apostleship, and of a personal training for rulership in the Kingdom of God which began immediately after Christ's temptation, and ended only with His ascension into heaven.

The first of Christ's miracles was a manifestation not only of His divine power, but also of the social attitude of the new kingdom. There is nothing more important to know, if we would understand the words and deeds of Christ, than the Jewish conception of religion, and its teaching about righteousness. Nearly two thousand years of Christianity have made it seem perfectly natural to us that Jesus should have been a guest at the wedding feast of Cana, and that He should have contributed to its enjoyment. But nothing probably in the life of Him who claimed to be the Messiah, was a greater stumbling-block to the strict Jews than His attitude toward the social life of His time.

The Scribes were the teachers of religion, the Pharisees

were its exponents. Therefore religion to the Jewish people meant just what the word Pharisee meant, that is, separation. Separation from all that was common and unclean. Not what was truly common and unclean, but what the Scribes and Pharisees pronounced to be so. One source of the power of the Baptist, was the fact that he was to the Jews an ideally religious man. He lived in the desert. He was separated from everything that could possibly be called common. But John was only the forerunner, when Messiah came He must, to fulfil Jewish conceptions, be still more holy, still more separated, still more the friend and companion of righteous men, that is the religious Jews of His time. If the presiding bishop of the Church should be found seeking companionship among the frequenters of gambling dens, race courses, and saloons, the shock which such a proceeding would give to us is exactly the same kind of a shock which Christ gave to the strict Jews of His day when He participated in the common life and festivities of the people. The religious Jew would exclaim, How can "a wine bibber, a friend of publicans and sinners" be the Messiah? It is a sacrilege to think, or speak of it!

Again the event at Cana is peculiarly significant in its relation to the new kingdom. It is the first manifestation of that truth which to-day belongs to the very centre of our conception of Christianity, namely, that Christ came not to condemn right pleasure, or pure recreation, but to lift them above contaminating influences, to sanctify them, and to make them helps in living the life of a true child of God.

In Jerusalem the Messiah begins His work by cleansing the Temple. We are so familiar with the wording of the incident, that we fail to understand its momentous meaning to the Jewish rulers, and to the Christ. If into one of the

great Cathedrals of England, with its stately beauty, its settled service, and its conventional methods, there should enter a young man, known only as a mechanic from the rural districts; and he should overturn the tables of those who sold programmes and handbooks, peremptorily order from the building the official guides and vergers who had for a generation occupied gainful positions there, and attempt to change these settled customs of the building, what would be the result? Would not the rulers of the Cathedral exclaim, "This is the act of a madman, the act of a fanatic who is beside himself! He is claiming an authority superior to that held by the Cathedral officials." And this was exactly the conception of Christ's act by the Jewish rulers. With official pride, and hot indignation they demand "What sign (of authority) showest Thou unto us seeing that Thou doest these things?" And He answered "Destroy this Temple," and we may believe that He pointed to His own body when He said these words; "Destroy this temple, and in three days, I will raise it up."

Again do we begin to realize the tremendous prophetic importance of these words when considered in connection with the time at which they were spoken? Here stood Jesus of Nazareth on the steps of the Temple, at the very beginning of His public ministry; and among the first words He utters is a prophecy of His own death, and burial, and resurrection. In other words the Christ understood from the first what was to be the end of His life. He saw it all clearly. Its purpose, its plan, its end stood distinctly before His mind even from the beginning.

Many men have bravely faced the cannon's mouth. They did it, however, standing shoulder to shoulder with their fellows. They did it with the inspiration of the multitude, and the hope of survival. Here stood One who

knew from the beginning that all His efforts and struggles would end in death, and yet with His eyes upon the open grave that waited for Him, without wavering, without hesitation, He went on to the end. And He went forward, not in despair, not as a fatalist, but as the sublime enthusiast of history, the man above all others who has been the hope and inspiration of humanity. Do you say, "He was a divine being"? Yes, and He was also a perfectly human being, and lived a perfectly human life with earthly toil and earthly temptations.

The two private conversations of this period are most remarkable. In no others do we find such a revelation of the person of the Christ, and the principles, and purposes of His kingdom. And yet these revelations were made, not at the end of His ministry, but at its beginning. In the interview with Nicodemus the Saviour said, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." These words clearly foreshadow the institution of that ordinance which we call Holy Baptism. The same truth which the Christ here teaches in words He, at the end of His ministry, crystallized in that Holy Sacrament which has come down to us.

Again the Master said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." These words we rightly associate with the prophetic words of the Baptist already referred to, and also with the words which Christ uttered at the cleansing of the Temple. On the Temple steps He told us that He foresaw His death. Here with equal distinctness, He tells us that He foresees the ignominious method of His death. For Him the cross of Calvary is already erected and waiting.

In His second conversation, that with the woman of

Samaria, the Christ again reveals fundamental principles of His kingdom. The worship of the old kingdom had been limited to certain forms, and to certain localities. All worship which did not conform to a particular type, or to a certain place, was accounted unacceptable to God. But the Christ here announces that in the new kingdom, it is neither the presence of certain forms, nor the absence of certain forms, but the spirit of the worship which decides its acceptance with the Father. Neither is it the place in which the worship is offered, but the truth and sincerity in which the worshipper offers it, which measures its acceptability with God. Again it is a supremely significant fact, that what Jesus of Nazareth had refused to claim before the officers of the Temple, and of the Nation, and what for nearly two years afterward He refused to claim before then, namely that He was the Messiah, He here reveals to one, poor, sinful woman, with unmistakable clearness.

Another noteworthy fact is that a comparison of these two conversations reveals to us the wonderful moral and spiritual comprehensiveness of the new kingdom. The old kingdom was exclusive. It belonged to the learned, the scrupulously orthodox, the ceremonially pure. If the publican or the sinner had sought an entrance, he would have been thrust out, probably whipped out or kicked out. Nicodemus represented the learned and the pure; he occupied the highest social and ecclesiastical position. The woman, from the Jewish standpoint, was a barbarian dog, morally and spiritually an outcast, and unclean. And yet to this woman living with a husband without marriage, the Master speaks the highest truths of His kingdom; and extends to her even as to Nicodemus, the offer of everlasting life, and the priceless blessing of divine love. Truly this new

kingdom in its merciful comprehensiveness was to be very different from anything the world had ever known before.

There are two miracles in this preparatory period of Christ's ministry. What is especially worthy of our attention is not any detail of the second miracle, but its essential nature. It is worthy of note that these two miracles are the only ones to which inspiration calls our attention in any special manner. Of the sign at Cana it is recorded "This beginning of miracles did Jesus." Of the healing of the nobleman's son, it is written "This is again the second miracle which Jesus did, when He was come out of Judea into Galilee." Now in the whole of the Lord's life there is no other miracle to which our attention is thus called. Why is it so called to these two? No man can answer with certainty, yet we cannot but suggest that special emphasis is laid on these two miracles because as types they comprehend the whole sphere of Christ's miraculous work. In the first was manifested His power over the forces of nature; in the second His power over the forces of disease. And the "forces of disease" must include their source, (sin and satan); their activity, (suffering); and their culmination, (death). This view of the matter is strengthened if we consider when these two miracles took place; for this period of "first things" plainly contains in embryo everything that afterward occurs in the life of the Master.

The closing event of this period is Christ's rejection at Nazareth. The reason for His rejection is often misunderstood. It is explained as the result of unbelief. But there was another, and darker reason. There was manifested at Nazareth what was manifested throughout the whole ministry of the Master. There was manifested that narrow, and inflexible spirit of their religion, which counted the Jew-

ish people to be the one, only, and exclusive people of God. Outside of their nation was nothing but dogs and barbarians, while inside of Judaism only was to be found anything that was good or holy. At Nazareth Jesus reminded the Jews that if they rejected Him, there still remained for Him to do what the prophets had done in the days of their forefathers, to do as Elijah had done, to do as Elisha had done. He could turn to the Gentiles. The suggestion that one who claimed to be the Messiah of Israel might turn away from God's people and minister to Gentile dogs, aroused that bitterness and murderous hatred which was characteristic of the Jewish nation. The result you know only too well.

But an important fact is to be noted. The words of Jesus in the synagogue at Nazareth were not threatening words, but like all His utterances in this foundation period, they were prophetic words. A year later, when His rejection at Nazareth was followed by His rejection at Capernaum, He turned to the Gentiles. He found safety in their cities, He healed multitudes of their sick, and fed thousands of their hungry.

The period of The Beginnings of the Kingdom is one with little outward manifestation of its supreme importance. The unthoughtful reader sees in it no promise of the success, or greatness of the kingdom. To the careful student, however, who looks back upon its brief record from the vantage ground of nearly two thousand years of Christian history it must ever be considered the most quickening and inspiring period of the Master's ministry, for in it are laid the strong and deep foundations of the Kingdom of God; and in it is also foreshadowed everything which that kingdom is to teach, and to accomplish. And, what is more wonderful still, here, with a distinctness and a vividness

which is not seen again until a few months before Calvary, is revealed the cross and passion, the atoning death, and the glorious resurrection of Jesus of Nazareth, the Son of Mary, and the Son of God.

CHAPTER VII.

ANALYSIS OF THE ORGANIZATION OF THE KINGDOM.

THE second year-period of the ministry more fully than any other manifests the definite purpose, and the perfect plan and method of the Master. The preliminary work of the Baptist was done. The narrowness of Jewish officialism, and the bigotry and blindness of Rabbinicalism were for a time left behind. Christ in the freer province of Galilee, in its largest and most active city, and surrounded by multitudes who believed in Him, was more at liberty than at any other period of His ministry to carry out His own spiritual conceptions, and to make manifest to mankind the true meaning of the Kingdom of God.

We cannot study the records of this period without realizing its harmony, and the organic unity of the period as a whole. All this helps us in our effort to understand, and to analyze the period. Our method must be the same as before. The handbook divides the Gospel history of the period into thirty-two sections. Our previous study has already given us the main divisions of the period. We know that the great event of the year is the organization of the kingdom, that certain earlier events naturally lead up to it, that other events logically follow it. Thus the thirty-two sections are already divided into three natural divisions. The first division includes sections 37 to 46. They cover the following events,

37. Removal to Capernaum.

St. Matt. 4: 13-16.

St. Luke 4: 31.

38. The call of Disciples.

St. Matt. 4: 18-22. St. Mark 1: 16-20. St. Luke 5: 1-11.

39. Miracles in Capernaum.

St. Matt. 8: 14-17. St. Mark 1: 21-34. St. Luke 4: 31-41.

40. First tour in Galilee.

St. Matt. 4: 23. St. Mark 1: 35-45. St. Luke 4: 42-44.
St. Matt. 8: 1-4. St. Luke 5: 12-16.

41. The paralytic.

St. Matt. 9: 1-8. St. Mark 2: 1-12. St. Luke 5: 17-26.

42. Call of St. Matthew.

St. Matt. 9: 9-13. St. Mark 2: 13-17. St. Luke 5: 27-32.

43. Question about fasting.

St. Matt. 9: 14-17. St. Mark 2: 18-22. St. Luke 5: 33-39.

44. Infirm man at the pool of Bethesda.

St. John, chap. 5.

45. Disciples plucking grain.

St. Matt. 12: 1-8. St. Mark 2: 23-28. St. Luke 6: 1-5.

46. Man with withered hand.

St. Matt. 12: 9-14. St. Mark 3: 1-6. St. Luke 6: 6-11.

Read the Scriptures of the first four sections. Cannot you hear the new note of authority? Cannot you see the new activity which runs through it all? Cannot you feel the new and constructive method which is everywhere present? Must we not call this group by a name which at least suggests the larger life of the new period? Write out your own title. Then compare it with this,—“*The Beginning of the Active and Constructive Period.*”

If you read only the names which designate sections 41 to 46 you may ask, are not the most of these events like those already considered, why not put them in the same group? But you must read deeper than the section headings. Faithfully read the Scriptures under 41 to 46, and tell me if you do not hear in every one of them a note not

heard in the preceding group? Is there not in all of them the sound of a discordant hostility?

The first and second groups are closely related to each other, but as cause and effect. The characteristic unity of the second group is that of Jewish opposition. Put it into your title, and how does it read? We called the first chapter "The Beginning of the Active and Constructive Period," must not this be "*The Resulting Hostility of Jewish Officials*"?

Now we come to the great central action of this year-period.

47. The fame of Christ.

St. Matt. 4: 23-25. St. Mark 3: 7-12. St. Luke 6: 17-19.
St. Matt. 12: 15-21.

48. Choosing of the Apostles.

St. Matt. 10: 2-4. St. Mark 3: 13-19. St. Luke 6: 12-19.

49. Sermon on the Mount.

St. Matt., chaps. 5, 6, 7. St. Luke 6: 20-49.

Read carefully the Gospel under 47 to 49. You know already what to name the group, "*Christ Organizes His Kingdom*," but to understand its spiritual significance demands the reading and study not of a day, but of a lifetime.

The kingdom is organized, so far as it can be before Pentecost. What next? A period of ardent missionary activity, of ceaseless going about doing good. The passages of Holy Scripture which tell the story are recorded in sections 50 to 61.

50. The Centurion's servant.

St. Matt. 8: 5-13. St. Luke 7: 1-10.

51. The widow's son at Nain.

St. Luke 7: 11-17.

52. The Baptist's last message.
 St. Matt. 11: 2-19. St. Luke 7: 18-35.
53. Anointing Jesus in the house of Simon.
 St. Luke 7: 36-50.
54. Christ's companions on His second tour.
 St. Luke 8: 1-3.
55. Warning to the Scribes and Pharisees.
 St. Matt. 12: 22-45. St. Mark 3: 19-30. St. Luke 11: 14-36.
56. The kindred of Christ.
 St. Matt. 12: 46-50. St. Mark 3: 31-35. St. Luke 8: 19-21.
57. Parables by the Sea.
 St. Matt. 13: 1-43. St. Mark 4: 1-34. St. Luke 8: 4-18.
- 57a. Parables continued.
 St. Matt. 13: 44-53.
58. The stilling of the tempest.
 St. Matt. 8: 23-27. St. Mark 4: 35-41. St. Luke 8: 22-25.
59. The Gardarene demoniacs.
 St. Matt. 8: 28-34. St. Mark 5: 1-20. St. Luke 8: 26-39.
60. Jairus's daughter.
 St. Matt. 9: 18-26. St. Mark 5: 21-43. St. Luke 8: 40-56.
61. The two blind men, and the dumb demoniac.
 St. Matt. 9: 27-34.

They cover many passages, yet they are only a brief account of a great and blessed activity, the beginning of that organized missionary work which is to last until our daily petition "Thy kingdom come," is answered by the conversion of the world to Christ. Read the passages slowly, noting the variety and multitude of the Master's all merciful works. Read them again rapidly. Do you not feel the missionary activity? Does not the intense spiritual energy of the Saviour, and of His newly-appointed Apostles, warm your own heart and your own spirit? The movement starts from Capernaum and ends in Capernaum. Many places are visited between the start and the return. It is

plain that we have here a missionary tour. Turn back and re-read the Scriptures of section 40. This then is the second tour. But did the Christ go alone? What was it to the Apostles? Nothing less than their first Apostolic training. Combine these two essential truths of the twelve sections and their title reads,—“*Christ's second missionary tour. First Apostolic training.*”

And what is recorded in the Gospel under sections 62 to 64?

62. Christ again visits Nazareth.

St. Matt. 13: 54-58. St. Mark 6: 1-6.

63. Third tour continued.

St. Matt. 9: 35. St. Mark 6: 6.

64. The mission of the Apostles.

St. Matt. 9: 36—11: 1. St. Mark 6: 7-13. St. Luke 9: 1-6.

You have read the passages but poorly if you are not ready to answer, another missionary tour. Is that all? Read it again, and note what it was to the Apostles. Wherein does their work in this third tour differ from their work in the second one? Put that difference into your group title. The handbook's is “*Christ's Third Missionary Tour. First Apostolic Mission.*”

The Scriptures in the next four sections bring the record of this second period of the Master's ministry to its close. They are,

65. Death of the Baptist.

St. Matt. 14: 1-12. St. Mark 6: 14-29. St. Luke 9: 7-9.

66. The feeding of five thousand.

St. Matt. 14: 13-23. St. Mark 6: 30-46. St. Luke 9: 10-17. St. John 6: 1-15.

67. Christ walking on the water.

St. Matt. 14: 24-36. St. Mark 6: 47-56

St. John 6: 16-21.

68. The Bread of Life.

St. John 6: 22-71.

Humanly speaking it is a sad ending of the most popular period of our Lord's ministry. But is it not much like the close of the first period of the ministry? There the Baptist is imprisoned, and the Christ is rejected at Nazareth. Here the Baptist is murdered, and the Christ is rejected at Capernaum. If you have thoughtfully read the Scriptures of the four passages, you are ready to formulate their chapter title. Do so before reading that of the handbook. "*The Culmination, and close of the Constructive Period.*" Does the word culmination seem unnecessary? Then you need to read again section 66.

Tabulating the result of our study prepares us for the final analysis of this period.

PART III.

THE ORGANIZATION OF THE KINGDOM.

FROM HIS DEPARTURE FROM NAZARETH TO HIS REJECTION AT CAPERNAUM.

1. The Beginning of the Active and Constructive Period.

37.
Mt. 4 : 13-16. Lu. 4 : 31.
38.
Mt. 4 : 18-22. Mk. 1 : 16-20. Lu. 5 : 1-11.
39.
Mt. 8 : 14-17. Mk. 1 : 21-34. Lu. 4 : 31-41.
40.
Mt. 4 : 23. Mk. 1 : 35-45. Lu. 4 : 42-44.
Mt. 8 : 1-4. Lu. 5 : 12-16.

2. The Resulting Hostility of Jewish Officials.

41.
Mt. 9 : 1-8. Mk. 2 : 1-12. Lu. 5 : 17-26.
42.
Mt. 9 : 9-13. Mk. 2 : 13-17. Lu. 5 : 27-32.
43.
Mt. 9 : 14-17. Mk. 2 : 18-22. Lu. 5 : 33-39.
44.
Jo., chap. 5.
45.
Mt. 12 : 1-8. Mk. 2 : 23-28. Lu. 6 : 1-5.
46.
Mt. 12 : 9-14. Mk. 3 : 1-6. Lu. 6 : 6-11.

3. Christ Organizes His Kingdom.

47.
Mt. 4 : 23-25. Mk. 3 : 7-12. Lu. 6 : 17-19.
Mt. 12 : 15-21.
48.
Mt. 10 : 2-4. Mk. 3 : 13-19. Lu. 6 : 12-19.
49.
Mt., chapters 5, 6, 7. Lu. 6 : 20-49.

4. Christ's Second Missionary Tour. First Apostolic Training.

50.
Mt. 8 : 5-13. Lu. 7 : 1-10.

51. Lu. 7: 11-17.
52.
Mt. 11: 2-19. Lu. 7: 18-35.
53.
Lu. 7: 36-50.
54.
Lu. 8: 1-3.
55.
Mt. 12: 22-45. Mk. 3: 19-30. Lu. 11: 14-36.
56.
Mt. 12: 46-50. Mk. 3: 31-35. Lu. 8: 19-21.
57.
Mt. 13: 1-43. Mk. 4: 1-34. Lu. 8: 4-18.
- 57a.
Mt. 13: 44-53.
58.
Mt. 8: 23-27. Mk. 4: 35-41. Lu. 8: 22-25.
59.
Mt. 8: 28-34. Mk. 5: 1-20. Lu. 8: 26-39.
60.
Mt. 9: 18-26. Mk. 5: 21-43. Lu. 8: 40-56.

61.
Mt. 9: 27-34.

5. Christ's Third Missionary Tour. First Apostolic Mission.

62.
Mt. 13: 54-58. Mk. 6: 1-6.

63.
Mt. 9: 35. Mk. 6: 6.

64.
Mt. 9: 36-11: 1. Mk. 6: 7-13. Lu. 9: 1-6.

6. The Culmination, and Close of the Constructive Period.

65.
Mt. 14: 1-12. Mk. 6: 14-29. Lu. 9: 7-9.

66.
Mt. 14: 13-23. Mk. 6: 30-46. Lu. 9: 10-17. Jo. 6: 1-15.

67.
Mt. 14: 24-36. Mk. 6: 47-56. Jo. 6: 16-21.

68.
Jo. 6: 22-71

The selection of topics for the passages of Holy Scripture in the chapter entitled "The Beginning of the Active and Constructive Period" presents no difficulty. Under 37 it may seem a small matter to suggest the changing of the title, Removal to Capernaum to "*Christ removes to*

Capernaum.” Yet the latter is personal, the first is not: the former calls attention to removal, the latter to the Christ. The Master’s question, “What think ye of Christ?” was intended to centre attention upon His person.

Under 38 is recorded the calling of disciples. Wherein does it differ from the call recorded under sections 23 and 24? Read and compare the words of Christ used on the two occasions. Now write out your topic. The handbook has, “*Christ officially calls disciples.*”

Read the Scriptures of section 39. What name will you give it? It is more than a list of miracles, or of miracles and discourses. This section and the next strike the characteristic note of the chapter. Your topic should indicate the Saviour’s activity, and its effect. For the latter read again St. Luke’s account, verses 31 to 37. Try to put the spirit of the day into your reading. Write it; now compare it with, “*Christ’s miracles and words of authority astonish Capernaum.*”

Under the next section is recorded the first of those tours of Galilee which marked the ceaseless activity of the middle period of the Master’s ministry. What kind of a tour was it? In St. Paul’s life we make much of his missionary journeys. Was he the first missionary to preach “the Gospel of the kingdom”? Shall we then give the Master’s work a less noble title than we bestow upon His follower’s? And then, what was its effect? Can you put it all into your section topic? Try to do so; now compare the result with the handbook, “*Christ’s first missionary tour arouses all Galilee.*”

Now we come to chapter second. We know that it records the effect of Christ’s words of authority, and deeds of love, not upon the people but upon the officials of the Jewish Church. We know its keynote is that of hostile

criticism. The Scriptures of section 41 record the healing of the paralytic. Yes, but what did the Christ first do? And what did the Jewish officials do? When you have formulated this topic you have the key to all topics in this chapter, for its events are the most uniform of any chapter of the Master's ministry. How did the Jews' hostility show itself? "*They condemned Christ's forgiving the sins of the paralytic.*" Can we have a better title?

And what is recorded of the same class of Jews under section 42? Read it. "*They condemned Christ's calling of Matthew, a publican.*" And what is revealed of them under section 43? They condemn Christ's disciples for not fasting,—is that the way you word it? The Lord defended the disciples, but were His words against fasting? Read St. Mark 2: 18 again, then the words of the Master, vss. 19, 20, and more carefully. Is not the essential truth of the Scriptures presented in the topic,—"*They condemn Christ's disciples for omitting Jewish fasts*"?

The reading of the Scriptures under section 44 even but once cannot fail to reveal the subject. "*They condemn Christ's Sabbath-healing at the pool of Bethesda.*" And the next section 45 illustrates the truth of Christ's words, "The disciple is not above his Lord." The same dead religion and living malice which had denounced the Master, now denounces His followers. So your title must be, "*They condemn Christ's disciples for plucking grain on the Sabbath.*" The last records of the chapter (46) are even as the first. To the Jew the law of ceremony was ever superior to the law of mercy. "*They condemn Christ's Sabbath-healing of the withered hand.*" So ends the chapter. We have given titles of what the Jewish rulers intended to do; to what they believed they were doing. But in reality were their words the condemnation of the Christ, or the

condemnation of the moral ignorance and the spiritual blindness of Judaism?

While the Gospel records of the third chapter of this period contain the most important facts of the whole ministry, they present no difficulties of designation. Their very importance has settled their meaning. Under section 47 we read of the widespread fame of the Master, and of the constantly increasing multitude of diseased, deformed, and demon possessed which it brought to Him. Your topic can only suggest the greatness of His fame and labors. Formulate it. It cannot differ widely from, "*Christ's fame and labors spread beyond Galilee.*" The title of the next section (48) cannot depart far from the designation, "*Christ chooses twelve Apostles, officers of His Kingdom.*" And in regard to the last section's title (49), few would deny that "*In the sermon on the mount Christ proclaims the spiritual principles of His Kingdom.*" Principles, you remember, are not rules. Bible students have frequently stumbled at some of the Master's words here recorded because they failed to distinguish between principles and rules.

The Christ has now organized His kingdom. True organization means larger life, more activity, greater labor. We are not surprised to find that the next chapter, entitled "Christ's second missionary tour: First Apostolic training," is crowded with the most wonderful words, and the most wonderful deeds that have thus far glorified the earthly life of the Son of Man. It is during this tour that the Apostles are moved to exclaim, "What manner of man is this that even the winds and the sea obey Him!" And twice during this tour of training the Apostles are witnesses to the marvelous truth that the dead hear, and obey the voice of their Master.

If you have diligently read the passages of Scripture that

we have already analyzed and designated you should find no great difficulty in naming the sections of this fourth chapter. The main problem is to find a brief title which covers all the important truths of each section. For section 50, I doubt if we can find a more suitable topic than the simple one, "*In Capernaum Christ heals a Centurion's servant.*" The next section (51) records a still greater deed of mercy,—write out its topic. Compare it with—"In Nain He restores to life a widow's son."

Sickness, death, sorrow, do you know of any earthly place where they are not? So the next call for a Saviour's help comes from the prison cell. Read the Gospel narratives under section 52 with great care. They are not easy to understand. It is easier to name the event than to explain it. The important truth is not what the Baptist said, but what Christ said. "*Christ sends a last cheering word to the imprisoned Baptist.*" Under section 53, we have recorded a call for help, not from the most exalted of prophets, but from the lowest of wayward women. Your title should show the Saviour's forgiving love; formulate it. The handbook has "*He accepts the love of a repentant woman.*" The Gospel record under the next section (54) presents the same divine love from a different standpoint. "*Christ accepts the ministrations of many faithful women.*" It is the same merciful Saviour, but a very different side of His divine love which is seen in section 55, yet it is love that speaks. Write out your topic; compare it with, "*He warns Scribes and Pharisees against an eternal sin.*"

How will you word the great truth recorded in the section (56)? The truth is plain; the securing of a good topic is not easy. Work over it. Write it again and again, until you can state its essential truth. It may be stated "*Christ accepts all faithful disciples as His kins-*

men." The next two sections (57 and 57a) mark an important step in Christ's teaching. Remember His ministry is half over. Do you recall how many parables He has uttered up to this time? If you cannot remember, look back and see. There is an instructive point to be noted here. It is easier to name the parables than to understand them. The two sections to be accurately designated need lengthy titles. The handbook has, "*Christ teaches of the kingdom in parables; the Sower, the Tares, the Mustard Seed, the Seed Growing, the Leaven.*" And for 57a, "*Parables of the Treasure, the Pearl, and the Net.*"

The four sections we have just studied are full of our Saviour's teaching; the Scriptures of the next four record continuous deeds of His love and mercy. A careful reading should give you the titles. In every case the central figure must be the Christ, the central deed His most important action. Word your topics accordingly. Now compare them with those in the handbook.

58. "*He stills the wind and the sea.*"

59. "*He restores to reason the Gadarene demoniacs.*"

60. "*He restores to life the daughter of Jairus.*"

61. "*He gives sight to the blind, and speech to the dumb.*"

We now come to the incidents and instructions which occurred on Christ's third missionary tour, one of supreme importance in the training of the Apostles. Section 62 contains the record of another attempt on the part of our Saviour to carry the good news of the kingdom to His own townsfolk and neighbors at Nazareth. He was not, as before, met with murderous hate, yet it is impossible for Him to give them a spiritual blessing, for He finds no faith. Put these truths into your topic and what have you? "*Christ again visits Nazareth, but finds no faith.*"

The next Gospel selection (63) tells a different story, namely, that "*He is received in other places with great gladness.*" In reading the Scriptures under 64, you cannot fail to note a step forward in Christ's training of the Twelve. Hitherto they have always been with Him. He was the Master, they the pupils. His ceaseless activity was to them an object lesson in missionary effort. If they did any work it was by His direction and under His guidance. Now for the first time the Apostles are sent out alone. You will notice also the great carefulness with which the Master instructs them before He allows them to depart. This third tour is emphatically the Apostolic tour. Put these last two truths together and what is your topic? It should state that "*Christ sends out the Apostles with authority and power.*"

The events which follow the mission of the Apostles we have gathered together under the chapter title "The Culmination and close of the Constructive Period." The first incident (section 65) is a double one. The disciples of the Baptist having buried the headless body of their beloved master, come and "tell Jesus." And almost in the same hour, the Apostles having returned from their successful mission, come and "tell Jesus." The quiet day which the Master and His disciples immediately seek on the desert shore of the lake seems to belong to both these striking and contrasting events. Your topic should at least suggest the double event. Formulate it carefully. In the handbook it is "*The death of the Baptist. Christ retires to the desert.*"

The feeding of the five thousand (66) made a profound impression upon the disciples as well as upon the multitude. It is recorded in all four Gospels. Do you know of how many other miracles the same can be said? If you

do not remember, stop and look it up. In the story of this event is recorded, in that quiet manner which is characteristic of the Gospels, the beginning of the end of the constructive period of Christ's ministry. If you have not faithfully studied the whole record of this event, do so before you word your title. How does your topic read? In the handbook it reads, "*Christ feeds five thousand; the crisis of His ministry.*" If the latter part of the title seems strange to you, read again, and more carefully the inspired narrative. Why was Christ suddenly so strenuous to separate His followers from the multitude, why did He not allow His disciples to dismiss the five thousand they had just fed, why was Christ so disturbed in spirit that He sought immediate communion with the Father? Three Gospels give the particulars of the miracle, only one gives the cause of Christ's spiritual agitation. The next section (67) is not perplexing to name. It was when Christ returned from communing with the Father, that He walked on the waves. Your section heading should show it. Combining the two facts, they read, "*Christ communes with God; He walks on the sea.*"

The last section (68) of this last chapter is one that is not easy to understand. But it must be understood as history before it can be comprehended as doctrine. Read it with clear eye, and open heart. It is closely connected with the closing events of the feeding of the five thousand. There and here it is the same multitude, and the same Christ. Study verses 22-26. Yesterday the people brought a crisis into Christ's life, to-day He brings one into theirs. He would not be their political king, or their animal Saviour. When they stumble at His words He made them harder for carnal ears. They could not accept them as physical and material, He would not allow them to accept them as figu-

rative and empty. He was speaking spiritual truths for spiritually minded men. Study verse 63, the key verse of the discourse. They did not want spiritual life, they were not seeking spiritual truth, so they turned their backs upon both the unearthly Teacher and His doctrine. If the success of Christ's ministry had depended upon "popular favor" it would have ended here and now. For the proper topic to this section is, "*Christ, the Bread of Life, is rejected at Capernaum.*"

This period with its great activity has carried the Master to many towns and villages not named before in the Gospel narrative. Have you entered them on your outline map? If not, turn back and do so.

We have now decided upon the heads of our analysis for the middle year of the ministry. Let us tabulate them, and review the year as a whole.

ANALYSIS OF THE LIFE OF CHRIST.

PART III.

THE ORGANIZATION OF THE KINGDOM.

FROM HIS DEPARTURE FROM NAZARETH TO HIS REJECTION AT CAPERNAUM.

1. The Beginning of the Active and Constructive Period.

- a. Christ removes to Capernaum. (37)
- b. He officially calls disciples. (38)
- c. His miracles, and words of authority astonish Capernaum. (39)
- d. His first missionary tour arouses all Galilee. (40)

2. The Resulting Hostility of Jewish Officials.

- a. They condemn Christ's forgiving the sins of a paralytic. (41)
- b. They condemn His calling of Matthew, a publican. (42)
- c. They condemn His disciples for omitting Jewish fasts. (43)

- d.* They condemn His Sabbath-healing at Bethesda's pool. (44)
- e.* They condemn the plucking of grain on the Sabbath. (45)
- f.* They condemn His Sabbath-healing of the withered hand. (46)

3. Christ Organizes His Kingdom.

- a.* Christ's fame and labors spread far beyond Galilee. (47)
- b.* He chooses twelve Apostles, officers of His Kingdom. (48)
- c.* In the Sermon on the Mount He proclaims the spiritual principles of His Kingdom. (49)

4. Christ's Second Missionary Tour. First Apostolic Training.

- a.* In Capernaum He heals a centurion's servant. (50)
- b.* In Nain He restores to life a widow's son. (51)
- c.* He sends a last cheering word to the imprisoned Baptist. (52)
- d.* He accepts the love of a repentant woman. (53)
- e.* He accepts the ministrations of many faithful women. (54)
- f.* He warns Scribes and Pharisees against an eternal sin. (55)
- g.* He accepts all faithful disciples as His kinsmen. (56)
- h.* He teaches of the Kingdom in parables; the Sower, the Tares, the Growing Seed, the Mustard Seed, the Leaven. (57)
- i.* In parables of the Treasure, the Pearl, and the Net. (57a)
- j.* He stills the wind, and the sea. (58)
- k.* He restores to reason the Gadarene demoniacs. (59)
- l.* He restores to life the daughter of Jairus. (60)
- m.* He gives sight to the blind and speech to the dumb. (61)

5. Christ's Third Missionary Tour. The First Apostolic Mission.

- a.* Christ again visits Nazareth, but finds no faith. (62)
- b.* He is received in other places with great gladness. (63)
- c.* He sends forth the Apostles with authority and power. (64)

6. The Culmination, and Close of the Constructive Period.

- a.* The death of the Baptist. Christ retires to the desert. (65)
- b.* Christ feeds five thousand; the crisis of His ministry. (66)
- c.* He communes with God. He walks on the sea. (67)
- d.* Christ the Bread of Life, is rejected at Capernaum. (68)

CHAPTER VIII.

REVIEW OF THE THIRD PERIOD AS A WHOLE.

CHRIST organized a kingdom. This step was not an accident, it was not a makeshift, it was not an unimportant detail of His life. We learned at the beginning of our study that the end and purpose for which Christ came from God was to bring men home to God. Not the men of His own land and generation, but the men of all lands and all generations. He began His ministry knowing that He was to die in less than four years. Yet, He had come to save souls unto the world's end. Therefore He must needs have an organization that would continue His work of salvation after He had left the earth. From the very beginning of His ministry the founding of the kingdom was plainly the settled purpose of His life. Every word and act of the opening period of His ministry was a preparation for that organization. The supreme purpose of His life is told in one sentence. He came from God, to found the kingdom of God, to bring men home to God.

The second year-period of His ministry opens with His call to certain men. He calls them as "one having authority," and they obey instantly. It was not a call to companionship. The day of personal association, when men might walk with Him or return to their nets and fishing boats was past. The day of organization was at hand. The same authority which called the Galilean fishermen named their official position. They were to be made, *i. e.*, trained to become fishers of men. Their training began

immediately after they obeyed the call. The school of their Master was not one of theory, but of practice. The new disciples were not called to the cloister, or the lecture room, but to household courts lined with the sick, and the blind; to public market places filled with heedless loungers and traffickers. The school of the Christ was one continuous object lesson. The influence that changed the learners' lives, and transformed their characters was the influence of a sinless soul, a boundless love, a divine helpfulness.

With His new disciples from the fishing boats, and others not named, but whose presence is implied, the Master starts out on a missionary tour of Galilee. It was the first of three such tours during this period of His ministry. The first tour precedes, the other two follow the choosing of the Twelve, and the sermon on the mount. Looking at it as a whole, the first tour was one in which our Lord ministered to the bodies of men more than to their souls. His disciples observed and listened. In the privacy of the house they questioned, and the Master explained. His mighty deeds and His gracious words could never be wholly forgotten. Whatever blessing the tour carried to the people, to the disciples it was a vivid object lesson; a preparation for important work soon to follow.

The result of the Christ's active work and constructive teaching was what might have been expected. The King proclaimed with authority, the positive truths of the new kingdom. Naturally these new truths conflicted with the teaching of the Scribes and Pharisees of the old kingdom. The resentment and antagonism of the Jewish leaders was at once aroused. The conflict centres over the relative importance of the moral and the ceremonial law. Christ forgives the sins of the paralytic, and the Scribes cry "Behold

the blasphemer!" He calls Matthew to the discipleship, and sits at meat with him, and the Pharisees cry "Behold the friend of publicans and sinners!" He heals the man with the withered hand, and Scribe, and Pharisee, and Herodian cry out together—Behold the breaker of the law, behold the profaner of the Sabbath!

The effect of our Lord's tour upon the common people, however, was just the opposite. They, ever ready to listen to the truth, heard Jesus gladly. His miracles of healing astonished them beyond measure. They spread far and wide the fame of the new Teacher. The demands made upon Christ were far beyond His time and opportunity. Capernaum was amazed, all Galilee was aroused, and even heathen Syria came to Him with its sick, and helpless, and demon possessed.

Returning from this tour the Christ, after a night spent in prayer, chooses out of the larger number of His disciples twelve whom He names Apostles. They are to be the officers of His kingdom; and it is to them primarily that He delivers the Sermon on the Mount. It is an enunciation of moral and spiritual principles, the fundamental truths of the new kingdom. Looking at it in its legislative aspect, it is the constitution of the kingdom. Considered in its relation to the selection of the Twelve, it is their ordination sermon. Looking at it however from any honest point of view, Christ's choosing of the Twelve, and proclaiming the great spiritual principles of His kingdom, are the supreme events of this period and, in many respects, the supreme action of His public ministry.

And now what follows? Just exactly what would have followed in any human organization. The officers have been selected, they must be instructed in the truths and duties which belong to their new position. The Saviour

withdraws from the multitude and takes them with Him upon what we call the second missionary tour. This tour differs from the first one mainly in emphasis, yet it is an important difference. In the first tour, the healing of the sick and helpless was its prominent characteristic. In the second tour, while these are not absent the new characteristic is its increased public teaching, and personal instruction. It is on this missionary tour that the Master for the first time uses a most striking method of instruction,—teaching by parables. He began to say—"Behold a sower went forth to sow." "The kingdom of Heaven is like unto leaven hid in three measures of meal." "It is like unto a grain of mustard seed." "It is like unto a net cast into the sea." "It is like unto a merchantman seeking goodly pearls."

Now the important thing to note about this new teaching is this, it is not only new in its form, it is new in its subject. There are no parables in the first period of the Master's ministry. Why? Because the parables are explanations of the nature of the new kingdom. Could there be instructions about the new kingdom, before it had come into existence? So there are no parables in the first period of the ministry, but in this second period the parables naturally follow the kingdom's organization.

Our Lord's return to Capernaum is followed soon after by His departure upon a third missionary tour. Here again we are impressed by the naturalness of the Master's method. The Apostles had been instructed in the nature and principles of the new kingdom. They had, so to speak, been attending the divinity school of Jesus Christ. He continues their instruction on this third missionary tour. But after some preliminary and careful directions, He endows them with spiritual power and authority, and sends them out alone. They go their own way, and the Master His.

The third tour thus differs most significantly from the other two. It is the first Apostolic mission, the beginning among the villages of Galilee of Apostolic labor in the Kingdom of God. For the first time the work of the Christ is being done by human stewards. The result of the combined labors of the Master and His Apostles is the arousing of a most extraordinary interest and enthusiasm. In His relation to the people, this was in truth the year of "popular favor." The people follow Him in crowds. They give Him no rest in city or village, and when He seeks rest in the desert, even there they throng Him, and hang upon His words until they are faint with hunger.

The culmination of the Christ's human popularity marks also the culmination, and end of this constructive period of His ministry. The glad return of the successful Apostles, and the sorrowful news of the death of the Baptist came to Christ almost at the same hour. He calls the Apostles into the desert for a quiet day of prayer and conference. But He cannot escape the multitudes. The feeding of the five thousand in the wilderness made an extraordinary impression on the disciples, for it is the only miracle recorded in all four Gospels. Evidently the miracle made an extraordinary impression on the people also, for it aroused them, as never before, to a realization of the superhuman power of Jesus of Nazareth. But later events show that it was only a selfish and earthly realization.

The casual reader of the Gospel fails to notice the crisis which follows this miracle. In the first three Gospels we read of the evident agitation of Christ. We cannot but note how hurriedly He separated the disciples from the multitude; how He "straightway constrained them to enter into the boat and go before Him unto the other side." And then seeing them safely afloat, "He Himself" returns and

dismisses the people. A short time before the disciples had fed the multitude with bread and fish. Why cannot the Master now trust them to dismiss the same multitude? And why after the multitude is safely out of the way, does He go up into the mountain to find peace by being alone with God? Neither St. Matthew, St. Mark, nor St. Luke answers this question. It is in St. John's Gospel that we read the significant words "Jesus perceiving that they, (the multitudes) were about to come and take Him by force, to make Him a king withdrew again into the mountain."

Moved by their selfish desire for more loaves and fishes, the multitude were about to drag Christ from the lofty level of a spiritual king into the gutter of political conspirators. Their folly would have brought Him into immediate conflict with the civil authority. It would have thwarted the whole purpose of His ministry. It would have ended His claim of spiritual kingship in wretched and dismal misunderstanding. And this is the human return which Christ receives after all His year of toil and healing, of constant effort and ceaseless ministry of mercy! Have we any conception of what our Saviour's feelings were as He climbed the mountain-side in the gathering darkness? very little. But we may receive some slight idea of what they were by studying St. Luke 19: 37-42.

The danger of having such multitudes around Him is made apparent by the words of Christ on the day following. The same crowds sought Him in Capernaum. He understood them, and addressed them accordingly. When they stumbled at His claim that He Himself was the true Bread of Life, instead of making His words plainer for carnal ears, He made them harder. When the people asked, How can "this man be the bread which came down from heaven?" does it to you seem unkind of the Christ to an-

swer, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." The intention of the Master was clearly to so present to them His spiritual truth, as to convince them that He was not the king they wanted. He knew that they did not desire a spiritual king, or a spiritual kingdom. And His words had exactly the effect He intended. It opened their eyes to His position, and they would have nothing more to do with Him. So fully did the multitude turn its back upon Him, that the Master faced His little band of Apostles, and said,—“Will ye also go away?” And they answered, “Lord, to whom shall we go? Thou hast the words of eternal life.”

Yes, the words which Christ spoke to the multitude are those which concern “eternal life,” and the means whereby that life can be sustained and nourished. Christ’s own life must be imparted to man or he cannot enter into the life eternal. It is not necessary to argue that Christ was here speaking about the Sacrament of His Body and Blood. We cannot, however, help knowing that under outward and physical signs He was speaking of an inward and spiritual life, and of the manner whereby that life was to be received. In other words, we know that the truth which Christ spoke was a sacramental truth, the same truth that, on the night in which He was betrayed, He uttered again not in the form of spoken words, but in the form and manner of a divinely ordained Sacrament.

With the desertion of thousands of His followers this second period of the Master’s ministry comes to its close. It has ended even as did the first. A year ago He was rejected at Nazareth, now He is rejected at Capernaum.

CHAPTER IX.

ANALYSIS OF THE MANIFESTATION OF THE DIVINE KING.

WE have reached the closing period of the Master's public ministry. It is the year when He reveals to His disciples, and to all who are prepared to receive it, that truth which passeth understanding, the truth of His oneness with the Father. We have named the year the period of the manifestation of the Divine King, this being the name which above all others indicates the highest and holiest aspect of the year.

This is the fullest of the three ministerial periods. It abounds in ceaseless journeyings, retreats for rest, and returnings for renewed healing, and preaching, warnings, and rebukes, and blessings. It is a many-sided year, and there is one aspect, besides that of its self-revelation of the Messiah, which should not be lost sight of in the multitude of details which we are about to study. One cannot carefully read the Scriptures of this period without, in some measure at least, realizing that a large part of what our Lord did, and a large part of what He taught was done and said in such a manner as to prepare the disciples for the sorrow of the coming cross; and also to train them to take up the burden and to carry on the work of the kingdom after His departure from them.

It is to be recalled that the events of this period lack that organic unity and logical sequence which belong to the other periods. The murderous hostility of the Jewish rulers made it impossible for Christ outwardly to do as He

would. Until His hour had come there was work for Him to do. So He went hither and thither that He might find refuge from the hate of man, and an opportunity to do the will of His Father.

Turning to the Scriptures which record the opening of this period, we find that for some time they are filled with accounts of Christ's work in or near Galilee. We divide these Scriptures into fourteen sections (69 to 81*a*). They are given below with texts as well as topics indicated.

69. Eating with unwashed hands.

St. Matt. 15 : 1-20. St. Mark 7 : 1-23.

70. Journey toward Tyre and Sidon.

St. Matt. 15 : 21-28. St. Mark 7 : 24-30.

71. Return through Decapolis.

St. Matt. 15 : 29-31. St. Mark 7 : 31-37.

72. The four thousand fed.

St. Matt. 15 : 32-38. St. Mark 8 : 1-9.

73. The Pharisees and Sadducees demand a sign.

St. Matt. 15 : 39-16 : 12. St. Mark 8 : 10-21.

74. The blind man near Bethsaida.

St. Mark 8 : 22-26.

75. St. Peter's confession.

St. Matt. 16 : 13-20. St. Mark 8 : 27-30. St. Luke 9 : 18-21.

76. Christ foretells His death and resurrection.

St. Matt. 16 : 21-28. St. Mark 8 : 31-9 : 1. St. Luke 9 : 22-27.

77. The transfiguration.

St. Matt. 17 : 1-13. St. Mark 9 : 2-13. St. Luke 9 : 28-36.

78. The demoniac boy.

St. Matt. 17 : 14-20. St. Mark 9 : 14-29. St. Luke 9 : 37-43.

79. Christ again foretells His death and resurrection.

St. Matt. 17 : 22, 23. St. Mark 9 : 30-32. St. Luke 9 : 43-45.

80. The fish's shekel.

St. Matt. 17 : 24-27. St. Mark 9 : 33.

81. Instruction on humility.

St. Matt. 18 : 1-14.

St. Mark 9 : 33-50.

St. Luke 9 : 46-50.

81a. Instruction on forgiveness.

St. Matt. 18 : 15-35.

In reading over the Scriptures, note not only the occurrences but the places also. This year's events can be best divided by the localities in which they occurred. In some few instances the events have no close connection. In other instances the place of their occurrence imparts certain characteristics which make for unity.

If you have read the Gospel faithfully you must have noted that these thirteen sections tell a story of Christ's departing from Galilee, and later a returning to Galilee. Then a second departure, and a second return. The matter thus naturally falls into four divisions. What title shall we put over the first four sections (69 to 72)? Of course they record the fact that the Master departs from Galilee, but why did He depart? Was He seeking rest or labor? If you cannot answer, you need to read the Scriptures again. Why should He go at this time, read section 69. Do you not think that officials who travelled from Jerusalem to Capernaum went a long distance to make strife? Try to make your chapter title tell this. Write it out first, then compare it with,—“*Christ Seeks Rest foreseeing the Impending Conflict with Judaism.*”

Read sections 73 and 74. What is your title? There is a return on Christ's part. The events all occurred on or near the Sea of Galilee. Whom did He find waiting for Him (73)? Did He stay long? Then what will be your designation of this chapter? The handbook's is, “*Christ Returns for a Brief Visit to the Sea of Galilee.*”

I do not think you can read sections 75 to 78 and not realize the mighty import of their record. They reveal to

us the divine nature of Jesus of Nazareth in a manner never before recorded in the Gospels. The Voice from heaven marks the culmination of Christ's glory, even as at the Jordan it has marked the beginning, and will at Jerusalem mark the end of His glorious ministry. Our chapter title must record a second northern journey, but it must record more than that. The transfiguration manifested to the disciples what the descending dove, and Voice from heaven made manifest to the Baptist, the relation of the Son to the Father. The first incident reveals Jesus of Nazareth as the Messiah from God; the second that the Founder of the kingdom is the Divine King. Write your title; then compare it with—"*Second Northern Journey; Revelation of the Divine King.*"

Read sections 79 to 81*a*. It is a second return to Galilee. Do you not see its resemblance to the first return? History almost repeats itself. On the first return the Jewish officials, tempting the Master, demanded a sign, on the second return other Jewish officers approached the disciples with the dangerous, if not tempting question, "Doth not your Master pay the half shekel?" *i. e.*, Does your Master pay the Temple tax, or does He repudiate His dues to Israel? The same impending conflict meets the Master everywhere; and everywhere His stay is a brief one. Write your chapter title. In the handbook it is,—"*The Second Brief Return of Christ to Galilee.*"

The Scriptures of the next four sections (82 to 85) if thoughtfully read will disclose their unity.

82. The Feast of Tabernacles.

St. John 7: 1-52.

83. The adulteress.

St. John 7: 53-8: 11.

84. The Light of the World.

St. John 8 : 12-30.

85. Spiritual Freedom.

St. John 8 : 31-59.

It is the unity of place, Jerusalem ; of time, the Feast of Tabernacles ; and of teaching, concerning Himself. Recalling the name of the period we are studying, what title shall we give this group ? The Scriptures are very important, and the title is well worth working over. In the handbook it reads, "*Christ's Self-revelation at the Feast of Tabernacles.*"

The seven following sections (86 to 92) cover the interval between the Feast of Tabernacles and the Feast of Dedication. And this is almost their only unity.

86. Departure from Galilee.

St. Matt. 19 : 1, 2. St. Mark 10 : 1. St. Luke 9 : 51-62.
St. Matt. 8 : 18-22.

87. Mission of the Seventy.

St. Matt. 11 : 20-30. St. Luke 10 : 1-24.

88. The Good Samaritan.

St. Luke 10 : 25-37.

89. Visit to Martha and Mary.

St. Luke 10 : 38-42.

90. The man born blind.

St. John, chapter 9.

91. The Good Shepherd.

St. John 10 : 1-21.

92. The Feast of Dedication.

St. John 10 : 22-42.

Read them carefully and you will see that we have not even the unity of place ; for our Lord to avoid a premature beginning of the impending conflict, has left Capernaum and departed from Galilee. He has become a homeless wanderer. He never returns to the village of His childhood's home, or the city of His manhood's incessant labor.

The only unity we can give our title is a negative one
"The Final Departure of Christ from Galilee."

The Gospel record in the fourteen sections which follow (93 to 106), is a very full one.

- | | |
|------------------------------------|-----------------------|
| 93. On prayer. | St. Luke 11 : 1-13. |
| 94. Woes against the Pharisees. | St. Luke 11 : 37-54. |
| 95. The spirit of Pharisaism. | St. Luke, chapter 12. |
| 96. Galileans slain by Pilate. | St. Luke 13 : 1-9. |
| 97. The woman healed on a Sabbath. | St. Luke 13 : 10-21. |
| 98. Whether few are saved. | St. Luke 13 : 22-30. |
| 99. The warning against Herod. | St. Luke 13 : 31-35. |
| 100. At a chief Pharisee's table. | St. Luke 14 : 1-24. |
| 101. On counting the cost. | St. Luke 14 : 25-35. |
| 102. Parables of grace. | St. Luke, chapter 15. |
| 103. Parables of warning. | St. Luke, chapter 16. |
| 104. Forgiveness and faith. | St. Luke 17 : 1-10. |
| 105. The raising of Lazarus. | St. John 11 : 1-46. |
| 106. The withdrawal to Ephraim. | St. John 11 : 47-54. |

You will notice as you read that it is a narrative of instruction, rather than of incident: and that when an event is recorded it is evidently because of its relation to the discourse or teaching which follows, and is based upon it. The time is short, the end draws near, the Master has many things to say which the disciples need to hear and to un-

derstand. The main unity which belongs to the different passages is that of place and time. The last chapter ended with the Feast of Dedication; after it Christ went beyond Jordan and there remained until He returned to Judea to raise Lazarus from the dead (105), so we name the chapter, "*After the Feast of Dedication Christ Departs Beyond Jordan.*"

The eleven sections (107 to 118) which follow cover the Sacred Story from the raising of Lazarus to the beginning of Holy Week.

107. The ten lepers.

St. Luke 17 : 11-19.

108. The coming of the Kingdom.

St. Luke 17 : 20-18 : 8.

109. The Pharisee and the Publican.

St. Luke 18 : 9-14.

110. Concerning divorce.

St. Matt. 19 : 3-12. St. Mark 10 : 2-12.

111. Blessing little children.

St. Matt. 19 : 13-15. St. Mark 10 : 13-16. St. Luke 18 : 15-17.

112. The young Ruler.

St. Matt. 19 : 16-20 : 16. St. Mark 10 : 17-31. St. Luke 18 : 18-30.

113. Christ foretells His crucifixion.

St. Matt. 20 : 17-19. St. Mark 10 : 32-34. St. Luke 18 : 31-34.

114. Ambition of St. James and St. John.

St. Matt. 20 : 20-23. St. Mark 10 : 35-45.

115. The blind man near Jericho.

St. Matt. 20 : 29-34. St. Mark 10 : 46-52. St. Luke 18 : 35-43.

116. Visit to Zacchæus.

St. Luke 19 : 1-10.

117. Parable of the Talents.

St. Luke 19 : 11-28.

118. Jesus anointed by Mary of Bethany.

St. Matt. 26 : 6-13. St. Mark 14 : 3-9.

St. John 11 : 55-12 : 11.

Read them faithfully and you will see that in character they are much like those of the preceding chapter. The miracles are few, the instructions are many. The parables of this group are some of the most striking to be found in the Gospels, and they all sound the same note; what is it? Like the last chapter this group of instructions also finds its principal unity in the fact that they all belong to one locality, the mountains of northeastern Judea; probably in the single hill town of Ephraim, "near the wilderness." Here for a brief period the Master was with His disciples, and safe from the murderous plots of Jewish officials, He was able to continue His final warnings and instructions. Perhaps our best chapter heading is,—"*Christ withdraws to Ephraim near the Wilderness.*"

The Sacred Story of the first three days of Holy Week, we divide into fifteen sections (119 to 132).

Palm Sunday.

119. The triumphal entry.

Matt. 21: 1-11. Mark 11: 1-11. Luke 19: 29-44. John 12: 12-19.

Monday.

120. The fig-tree cursed.

St. Matt. 21: 18-22. St. Mark 11: 12-14.

121. Second cleansing of the Temple.

St. Matt. 21: 12-17. St. Mark 11: 15-19. St. Luke 19: 45-48
St. Luke 21: 37, 38.

Tuesday.

122. The fig-tree withered.

St. Matt. 21: 20-22. St. Mark 11: 20-25.

123. Christ's authority challenged.

St. Matt. 21: 23-27. St. Mark 11: 27-33. St. Luke 20: 1-8.

124. Parables of warning.

St. Matt. 21: 28-22: 14. St. Mark 12: 1-12. St. Luke 20: 9-19.

125. Three questions by Jewish Rulers.

St. Matt. 22: 15-40. St. Mark 12: 13-34. St. Luke 20: 20-40.

126. Christ's one question.

St. Matt. 22: 41-46. St. Mark 12: 35-37. St. Luke 20: 41-44.

127. Discourse against Scribes and Pharisees.

St. Matt., chapter 23. St. Mark 12: 38-40. St. Luke 20: 45-47.

128. The widow's two mites.

St. Mark 12: 41-44. St. Luke 21: 1-4.

129. Gentiles seek Jesus.

St. John 12: 20-36.

130. The Jews reject Christ.

St. John 12: 37-50.

131. Discourse on the destruction of Jerusalem and of the world.

St. Matt., chapter 24. St. Mark, chapter 13. St. Luke 21: 5-36.

131a. Parables of Warning.

St. Matt. 25: 1-46. St. Mark 11: 19. St. Luke 21: 37, 38.

132. Conspiracy of Chief Priests and Judas.

St. Matt. 26: 1-5. St. Mark 14: 1, 2. St. Luke 22: 1-6.

St. Matt. 26: 14-16. St. Mark 14: 10, 11.

They are the last three days of the public ministry of the Master, and I know of no better title than this to give the chapter which records them "*The Last Days of Christ's Public Ministry.*"

Most of the harmonies give each day separately, and it is well to do so. Each day should also have its proper designation, for each day has its own pronounced individuality. Palm Sunday was what? Do not trust your memory, read the Gospels again. It was a day of triumph. Yes, but is that all? Had it no other side? Read St. Luke's account. Does he not tell us that it was also a day of tears? You need to combine the two titles to tell the whole story.

Monday in Holy Week (sections 120, 121), What is its essential character? A day of what? Read the Gospels

in the light of your present study. It was "a day of authority." True, but was it human authority, or any official authority of this world that faced the rulers of the one house of God on the earth? It was divine authority. Add that word and your title is complete.

What shall be the designation of Tuesday in Holy Week? Read faithfully the sad record of the last day of the Master's public ministry, and decide what title you can give it which shall mark the day's individuality, and at the same time be in harmony with the titles already given to Sunday and Monday. We may call it, as the harmonies do, "a day of conflict." That, however, is the human side, what of its divine? The day contains many mental assaults upon the Christ, and many replies from Him. His replies are all in the same key; and that key is—one of warning and condemnation. It was—"A Day of Conflict, and of Condemnation."

CHAPTER X.

THE ANALYSIS CONTINUED.

THE next step is to tabulate the results of our study in this closing year of our Lord's public ministry.

FOURTH PERIOD.

THE MANIFESTATION OF THE DIVINE KING.

I. MINISTRY IN GALILEE, AND GALILEE OF THE GENTILES.

1. Christ Seeks Rest in View of the Impending Conflict.

69.
Mt. 15: 1-20. Mk. 7: 1-23.

70.
Mt. 15: 21-28. Mk. 7: 24-30.

71.
Mt. 15: 29-31. Mk. 7: 31-37.

72.
Mt. 15: 32-38. Mk. 8: 1-9.

2. Christ Returns for a Brief Period to the Sea of Galilee.

73.
Mt. 15: 39-16: 12. Mk. 8: 10-21.

74.
Mk. 8: 22-26.

3. Second Northern Journey. Revelation of the Divine King.

75.
Mt. 16 : 13-20. Mk. 8 : 27-30. Lu. 9 : 18-21.
76.
Mt. 16 : 21-23. Mk. 8 : 31-9 : 1. Lu. 9 : 22-27.
77.
Mt. 17 : 1-13. Mk. 9 : 2-13. Lu. 9 : 28-36.
78.
Mt. 17 : 14-20. Mk. 9 : 14-29. Lu. 9 : 37-43.

4. Second Brief Return of Christ to Galilee.

79.
Mt. 17 : 22, 23. Mk. 9 : 30-32. Lu. 9 : 43-45.
80.
Mt. 17 : 24-27. Mk. 9 : 33.
81.
Mt. 18 : 1-14. Mk. 9 : 33-50. Lu. 9 : 46-50.
- 81a.
Mt. 18 : 15-35.

5. Christ's Self-revelation at the Feast of Tabernacles.

82.
Jo. 7 : 1-52.
83.
Jo. 7 : 53-8 : 11.

84. Jo. 8: 12-30.

85. Jo. 8: 31-59.

II. THE MINISTRY IN PEREA.

6. Final Departure of Christ from Galilee.

86.
Mt. 19: 1, 2. Mk. 10: 1. Lu. 9: 51-62.
Mt. 8: 18-22.

87.
Mt. 11: 20-30. Lu. 10: 1-24.

88.
Lu. 10: 25-37.

89.
Lu. 10: 38-42.

90.
Jo., chap. 9.

91.
Jo. 10: 1-21.

92.
Jo. 10: 22-42.

7. After the Feast of Dedication, Christ Departs to Beyond Jordan.

93.
Lu. 11: 1-13.

94. Lu. 11 : 37-54.
95. Lu., chap. 12.
96. Lu. 13 : 1-9.
97. Lu. 13 : 10-21.
98. Lu. 13 : 22-30.
99. Lu. 13 : 31-35.
100. Lu. 14 : 1-24.
101. Lu. 14 : 25-35.
102. Lu., chap. 15.
103. Lu., chap. 16.
104. Lu. 17 : 1-10.

105. Jo. 11 : 1-46.

106. Jo. 11 : 47-54.

8. Christ Withdraws to Ephraim, Near the Wilderness.

107. Lu. 17 : 11-19.

108. Lu. 17 : 20-18 : 8.

109. Lu. 18 : 9-14.

110.
Mt. 19 : 3-12. Mk. 10 : 2-12.

111.
Mt. 19 : 13-15. Mk. 10 : 13-16. Lu. 18 : 15-17.

112.
Mt. 19 : 16-20 : 16. Mk. 10 : 17-31. Lu. 18 : 18-30.

113.
Mt. 20 : 17-19. Mk. 10 : 32-34. Lu. 18 : 31-34.

114.
Mt. 20 : 20-28. Mk. 10 : 35-45.

115.
Mt. 20 : 29-34. Mk. 10 : 46-52. Lu. 18 : 35-43.

116.
Lu. 19: 1-10.

117.
Lu. 19: 11-28.

118.
Mt. 26: 6-13. Mk. 14: 3-9. Jo. 11: 55-12: 11.

III. MINISTRY IN JERUSALEM.

9. The Last Days of Christ's Public Ministry.

Palm Sunday: A Day of Triumph, and of Tears.

119.
Mt. 21: 1-11. Mk. 11: 1-11. Lu. 19: 29-44. Jo. 12: 12-19.

Monday: A Day of Divine Authority.

120.
Mt. 21: 18-22. Mk. 11: 12-14.

121.
Mt. 21: 12-17. Mk. 11: 15-19. Lu. 19: 45-48.
Lu. 21: 37, 38.

Tuesday: A Day of Conflict, and of Condemnation.

122.
Mt. 21: 20-22. Mk. 11: 20-25.

123.
Mt. 21: 23-27. Mk. 11: 27-33. Lu. 20: 1-8.

124.
Mt. 21: 28—22: 14. Mk. 12: 1—12. Lu. 20: 9—19.
125.
Mt. 22: 15—40. Mk. 12: 13—34. Lu. 20: 20—40.
126.
Mt. 22: 41—46. Mk. 12: 35—37. Lu. 20: 41—44.
127.
Mt., chap. 23. Mk. 12: 38—40. Lu. 20: 45—47.
128.
Mk. 12: 41—44. Lu. 21: 1—4.
129.
Jo. 12: 20—36.
130.
Jo. 12: 37—50.
131.
Mt., chap. 24. Mk., chap. 13. Lu. 21: 5—36.
- 131a.
Mt. 25: 1—46. Mk. 11: 19. Lu. 21: 37, 38.
132.
Mt. 26: 1—5. Mk. 14: 1, 2. Lu. 22: 1—6.
Mt. 26: 14—16. Mk. 14: 10, 11.

If you have not already looked up the location of the towns and villages mentioned in this period and entered them on your map, you should do so now.

In our previous study of the sections of each year-period for the purpose of the discovery and designation of their topics, I have taken up each section separately with you. The experience you have gained should enable you to do the same work alone during the remainder of your study. You will find the handbook topics at the end of the chapter, but I earnestly urge you, as you value your own mastery of the Life of Christ, not to turn to them until you have fully written out your own titles under each chapter. Then you can profitably turn to the analysis, and correct your work. But do not adopt the printed topic unless your own is incorrect. Even if you think the handbook's a little better than your own, do not adopt it. Unless yours are absolutely incorrect it is better for you to cling to your own work, and so have your section topics indicate your own method of study and point of view. After you have corrected your titles do not fail to write them into the blank spaces of the handbook provided for that purpose. A few questions on some of the more difficult sections may be helpful. In sections 71 and 72 read the account of St. Matthew, and particularly 15: 31, if you would know the people to whom Christ is ministering.

Section 75 marks a turning point in the Master's teaching. The main truth is not St. Peter's words, important as they are, but the Master's reply to them.

In section 77 we have another testimony to Christ's divinity, and from whom?

Section 79 records words which our Lord had spoken before. His attitude toward them is unchanged. Can the same be said of the disciples?

There is a difference between your paying a man his wages, and your giving him a present. Remember that distinction when writing the topic for section 80,

I have divided section 81 as it stands in the harmony into 81, and 81*a*; St. Matt. 18: 1-14, has a beautiful topic in three divisions, try for an equally beautiful wording of it. As to 81*a*, I have only to add that the parables of the Master are so important that it is well that our titles should indicate them specifically.

Chapter 5 is one of those which plainly and emphatically emphasizes the essential characteristic of the year. In 82, 84 and 85, Christ is doing the same supreme thing in different ways. The topics are too important to be brief.

Hunt up Perea on the map, and locate the Lord's ministry during the next three chapters. Section 86 announces one of the most pathetic facts in the life of the Master.

Section 90 records more than a healing. It emphasizes the essential characteristic of the year, as also does 92.

In section 94, and also in 100 and 101, the places and circumstances under which Christ spoke give an unusual force to His words, consequently they should not be left out of the wording of your topics.

In section 107 the topic should not fail to take account of the one leper, as well as of "the nine." And in 118 it is the Saviour's comment on the incident which reveals the heart of the whole matter.

Sections 119 to 122 contain four records which show the essential character of the year in clearest light. Word your topic so that it shall be in harmony with the day under which it is placed.

Sections 129 and 130 record events whose awful importance, or terrible import, we are helped to realize by the greatness of the Master's emotions, and the interpretation which He puts upon them.

After you have written your topical headings, corrected them, and entered them in the blank spaces provided for

them, we are ready to tabulate our analysis of the third year-period of Christ's ministry, and review it as a whole.

ANALYSIS OF THE LIFE OF CHRIST.

PART IV.

THE MANIFESTATION OF THE DIVINE KING.

FROM HIS DEPARTURE FROM CAPERNAUM TO HIS REJECTION AT JERUSALEM.

I. MINISTRY IN GALILEE, AND GALILEE OF THE GENTILES.

1. Christ Seeks Rest, foreseeing the Impending Conflict.

- a. He denies the Pharisaic doctrine of purification. (69)
- b. He leaves Galilee and ministers in Tyre and Sidon. (70)
- c. He returns through Decapolis healing the Gentiles. (71)
- d. He feeds four thousand Gentiles. (72)

2. Christ Returns for a Brief Period to the Sea of Galilee.

- a. Pharisees and Sadducees demand a sign, tempting Him. (73)
- b. He gradually heals a blind man near Bethsaida. (74)

3. Second Northern Journey. Revelation of the Divine King.

- a. Christ accepts St. Peter's confession of His divinity. (75)
- b. He foretells His death, rebukes St. Peter's presumption. (76)
- c. The Father transfigures, and bears witness to His Son. (77)
- d. Christ heals the demoniac boy. (78)

4. Second Brief Return of Christ to Galilee.

- a. He again foretells His death, the disciples fear. (79)
- b. He is free from Temple dues, but gives the fish's shekel. (80)
- c. He teaches child-likeness, child-care, and child-preciousness before God. (81)
- d. He teaches about sin and forgiveness. Parable of the Unmerciful Servant. (81a)

5. Christ's Self-revelation at the Feast of Tabernacles.

- a. He claims that He received His doctrine from God. (82)
- b. He condemns tempting Pharisees, and pardons a sinful woman. (83)
- c. He claims that He is not of this world, but is its Light. (84)
- d. He is the Son of God, the Giver of spiritual freedom, the Hope of Abraham. (85)

II. MINISTRY IN PEREA.**6. The Final Departure of Christ from Galilee.**

- a. Christ becomes a homeless wanderer. (86)
- b. He sends out the Seventy with authority and power. (87)
- c. Tempted, He utters the parable of the Good Samaritan. (88)
- d. He visits Martha and Mary at Bethany. (89)
- e. He heals, and reveals Himself to the man born blind. (90)
- f. He is the Good Shepherd ready to die for His sheep. (91)
- g. The Feast of Dedication. Christ claims to be one with God. (92)

7. After the Feast of Dedication Christ Departs to Beyond Jordan.

- a. He teaches His disciples how to pray. (93)
- b. At a Pharisee's table He utters woes against Pharisees. (94)
- c. He warns His disciples against the many-faced spirit of Pharisaism. (95)
- d. He teaches repentance, from the fall of Siloam's tower. (96)
- e. He defends His Sabbath-healing of an infirm woman. (97)
- f. He answers the question "Are they few that be saved?" (98)
- g. He replies to a warning against Herod. (99)
- h. He teaches humility at a chief Pharisee's table. (100)
- i. He warns multitudes to count the cost of following. (101)
- j. He utters parables, the Found Sheep, Found Coin, Found Son. (102)
- k. And of Unjust Steward, and Dives and Lazarus. (103)
- l. He instructs His disciples in forgiveness and faith. (104)

m. He returns to Judea and raises Lazarus from the grave. (105)

n. The Jewish rulers plot the death of Christ. (106)

8. Christ Withdraws to Ephraim, Near the Wilderness.

a. He heals ten lepers, and blesses the thankful one. (107)

b. He foretells man's condition at His return. Parable of Unjust Judge. (108)

c. He utters the parable of the Pharisee and the Publican. (109)

d. He teaches concerning divorce. (110)

e. He blesses little children. (111)

f. He answers the young Ruler. Parable of the Laborers. (112)

g. He again foretells His death, and resurrection. (113)

h. He rebukes the self-seeking of St. James and St. John. (114)

i. He heals two blind men near Jericho. (115)

j. He visits Zacchæus, a chief publican. (116)

k. He utters the parable of the Pounds. (117)

l. At Bethany Mary anoints Christ for His burial. (118)

9. The Last Days of Christ's Public Ministry.

Palm Sunday: A Day of Triumph, and of Tears.

a. Jesus rides into Jerusalem as Messiah and King. (119)

Monday: A Day of Divine Authority.

b. He curses the fig-tree, claiming authority over the earth. (120)

c. He again cleanses the Temple, reclaiming authority over the Church. (121)

Tuesday: A Day of Conflict, and of Condemnation.

d. The fig-tree dies, its answer to Christ's authority. (122)

e. Christ's authority is challenged by the Jewish rulers. (123)

f. He warns them in the parables of the Two Sons, the Husbandman, and the Marriage Feast. (124)

g. They ask Christ three ensnaring questions. (125)

h. Christ silences them with one counter question. (126)

- i.* He utters His final woes upon Scribes and Pharisees. (127)
- j.* He blesses the widow with her two mites. (128)
- k.* Gentiles ask to see Christ, He interprets their request. (129)
- l.* The Jews reject their Messiah, He interprets their awful refusal. (130)
- m.* He foretells the end of their Capital, and the world. (131)
- n.* He adds the warning parables of The Virgins, The Talents, The Sheep and Goats. (131*a*)
- o.* The Chief Priests having rejected their King, conspire to kill Him. (132)

CHAPTER XI.

REVIEW OF THE FOURTH PERIOD AS A WHOLE.

THE final period of our Lord's public life is at once His ministry's crown of sorrow, and its crown of glory. Deserted by the thousands who had followed Him from city to city, and even into the wilderness, Christ turned toward heathen lands seeking rest for body and soul. When He went out from Capernaum, He left His last earthly abiding place. His own words express exactly His condition. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." The Saviour became a homeless wanderer. This, however, is only the human side of the picture.

This year above all else is the Period of the Manifestation of the Divine King, the revelation of that glory which the Son enjoyed in the bosom of the Father before He came into the world. From the beginning we have been studying the life of One who came from God. In other years Jesus had plainly claimed the authority of a Royal Being, in this He claims the authority of a Divine Being.

The Master always gave His truth as men were able and willing to receive it. Had the Jews been willing to receive their Messiah they might have known Him at the beginning of His ministry. He began His work in Judea, in Jerusalem, in the very courts of the Temple. But He was met by hearts of hostility, not of receptiveness. In His cleansing of the Temple, and in His conversation with Nicodemus, Jesus made claims which the Jews recognized as superior to man and which Nicodemus accepted as from

God. What the rulers might have known is made plain by Jesus' words in Samaria. The sinful woman at the well knew that she was looking upon the face of the Messiah, and was conversing with the Christ of God.

During His second year's ministry He purposely withholds the truth of His divinity. The whole spiritual force of the year is spent in organizing the kingdom, instructing its officers, and making it manifest to all men. The divinity of its Saviour-King was kept back for the simple reason that the people were unprepared to receive it. What would have happened if Jesus had then declared Himself the Christ of God, and King of Israel is plainly seen in what the five thousand, who had eaten of His loaves and fishes, attempted to do when He anticipated their deed of force and folly. They had no conception of the spiritual character of the King, or the heavenly origin and end of His kingdom. Had their intentions been realized they would have dragged the Christ from His divine pedestal and put Him on the contemptible level of a self-seeking political agitator. As such He might indeed have died upon a cross, but it would have been the cross of a condemned outlaw, and not the cross of the world's only Redeemer.

The claims which Christ first made at Jerusalem, and the hostility which they aroused, were active forces throughout His entire ministry. Open conflict was always waiting for Him at the door. In this final period of His ministry, we find the culmination of Christ's claims and also of Jewish hostility.

Although the Saviour is a wanderer throughout this last ministerial period, and although Jewish hate prevents His outwardly doing as He would, yet so far as the supreme purpose of His life is concerned, there is no other period in which His work is more fully or more perfectly done.

His is the career of a sublime soul restricted, buffeted, turned hither and thither by the disbelief and enmity of man, and yet day by day fulfilling the grand purpose of His divine mission.

It is when He is not wanted in Nazareth or Capernaum that the Saviour makes His first northern journey into heathen lands. Primarily He is seeking rest for Himself, and an opportunity to instruct the disciples, which is one of His principal labors throughout the year. But neither Christ nor His mercy can be concealed. The Gentiles appeal to His love, and their petition is not refused. The oft-quoted blessing bestowed upon the Syro-Phœnician woman was only one named mercy out of hundreds of others recorded but unnamed. We know not how many Christ healed while in Tyre and Sidon, but we do know that near Decapolis "great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified [not their own gods, but] the God of Israel." It was for this multitude that Christ again spread His table in the wilderness, and fed over four thousand Gentiles as gladly as He had fed the five thousand Jews. Christ began to be the Saviour of the Gentiles before the Day of Pentecost. And long before the vision of St. Peter on the housetop, a place had been given them in the kingdom of God.

It is during His second northern journey that the first full confession of the divinity of the Son of Man occurs. There were many expressions used in His earlier ministry which have been interpreted as witnesses to His divinity. They are expressions which if used to-day could have

no other interpretation. But on the lips of Jews they were confessions simply of belief in His Messiahship. That St. Peter's confession differed from all that preceded it, is manifest from the manner in which the Master received it, and the special benediction which He bestowed upon him who made it. The revelation of the divinity of the King is heard more plainly in Christ's words than in St. Peter's.

It is upon this same second journey that the most sublime revelation of our Lord's glory takes place. The transfiguration of Jesus of Nazareth before the eyes of His chosen Apostles is a testimony of His divinity too great for any words of man to define or measure. Heaven gave it a brightness upon which the eyes of man refused to gaze, and God the Father spoke to the hearts of the disciples the same message of divine satisfaction which He had spoken to the Baptist.

It is during His brief return to Galilee that Christ again foretells His death and resurrection. As He followed up St. Peter's witness to His divinity with a prophecy of His sufferings, so the sublime witness of heaven is followed by a like prophecy of humiliation. But this time His words are so plain, are so weighted with the authority of the transfiguration, that they have a new effect upon the disciples. For the first time since they began to follow Him they are afraid to ask Jesus the full meaning of His words.

From this hour the shadow of the cross was upon His heart. As Dr. Fairbairn truly says, "It saddened His spirit and deepened the meaning of His speech. His words became, as they had never been before, expository of Himself, of His relation to God and man, to death and life. And so the latter is unlike the earlier teaching. He speaks less like a King proclaiming His kingdom, enforcing obedience, creating in man the sense of benevolent order and

beneficent law, than like a Redeemer who redeems by death, a Deliverer who delivers by the sacrifice of Himself. And so within the apparent history He helps us to see a real Divine Presence and purpose. While priests and rulers were to their own infamy and disaster plotting His death, He was preparing to make it the symbol of His truth, of His might to save."

The brief visit of the Lord to Jerusalem at the Feast of Tabernacles was a remarkable one. His hour of self-revelation had come. The rulers and people of Judea can disbelieve His words, can spurn His claims, but He compels them to hear, and to decide. For the first time in His ministry, the Christ stands forth in His Father's city, and His Father's house and proclaims plainly and unmistakably that He is the Son of God. He begins by claiming that what He taught He received from God. He continues with the assertion that He is the Light of the world, but is not a child of the world. He claims to be the only source of living water, the only giver of spiritual freedom, the only teacher of everlasting life. He claims to have existed before Abraham, to have come down from heaven, to be the Son of God. There is no mistaking His solemn and reiterated sentences. He is either speaking words of divine truth, or words of human blasphemy. His Jewish hearers decide that they are words of blasphemy, and they seize stones to destroy Him.

The Master now transfers His ministry to the distant province of Perea. Here, safe from Jewish strife and stoning, He can instruct in His doctrine those who have hearts and ears willing to listen. It is at this time that He gathers the larger body of His disciples about Him and giving them authority to teach and power to heal, sends out seventy at one time, to go two and two before His face

into every city whither He Himself was about to come. The success of the seventy, and their joyful report on returning to the Lord, is one of the few bright spots in this sombre period.

A visit to Martha and Mary brings the Saviour again to Jerusalem, where He heals the man born blind, and what is more important, seeks out His grateful confessor and reveals Himself to him as the Son of God. It is the feast of Dedication. Christ does not again offer Himself to those who had rejected Him at the preceding feast, but when the Jews came to Him saying,—“How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly.” Truthfully He answers, “I told you, and ye believed not.” But when He goes on to claim that He and God are one, they again seize stones to stone Him.

As at the previous feast, so at the close of this one, Christ departs from Jerusalem. He goes beyond Jordan. The repeated refusals of the rulers and people of His own nation to accept His Father’s truth adds a new note to His teaching. It is that of sad and solemn warning. Preparation and warning, these are the characteristics of this part of the Perean ministry. The Master opens it with teaching His disciples how to pray; namely in the words, and after the manner of the Lord’s Prayer. He closes it with teaching them how to forgive. He also warns them against the insidious and many sided spirit of Pharisaism. And what He taught them privately He also taught publicly. At a Pharisee’s table He pronounces woes against the Pharisees, and at the table of a chief Pharisee He teaches the blessing of humility. He warns would-be followers to count the cost before they become His disciples; and utters the warning parables of the Unjust Steward, and of Dives and Lazarus. But He also tells of God’s great

love in the parables of the Found coin, the Found sheep, and the Found son. The chapter closes with His return again to Judea, this time for the purpose of raising Lazarus from the dead.

This miracle, from its being wrought at the very gates of Jerusalem, from its obvious publicity, and from its own inherent greatness, marks the climax of miraculous manifestation in the Master's ministry. The people of Jerusalem were moved to believe in Him as never before, and with even more intense energy the rulers were moved to jealousy and hatred, saying,—“If we let Him alone all men will believe on Him.” They therefore take counsel to secure the death of the Christ; a little later they consider the expediency of killing Lazarus also. For the last time Jesus withdraws from the neighborhood of Jerusalem.

Going into the mountains of northeastern Judea Christ finds in the seclusion of a town called Ephraim, His final resting-place before He goes up to Jerusalem to die. It is a short and sad sojourn which He makes among the mountains, yet the Master has no time for spoken sorrow. His days are filled with teaching and healing, warning and blessing. The leprous and the blind feel His healing touch, the innocent little children are taken into His loving arms, the self-satisfied Pharisees hear the rebuking parables of the Pounds, and of Pharisee and publican, and the self-righteous ruler departs disappointed and sad.

The Master's ministry is nearing its close and what are its fruits? There is little to be seen now, and the Saviour Himself answers the question of the future by saying, “As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man,” meat and drink will be of more importance than the kingdom of God. But the unfaith of the many is not the saddest burden on the heart of

Christ. It is the unfaith of the few. When one in sorrow and suffering finds the world turning against him, he instinctively seeks the presence and sympathy of those he loves. The Master had for nearly three years given the best of His mind and heart to His disciples. Was it not reasonable that He should expect in this hour of His great need that they would rise up and comfort Him? And two of them, two of the best of them did rise up and come to Him; but for what purpose? To obtain from Him the promise that they should have the best and most exalted places in His kingdom! If those nearest to Him had profited so little by the learning and the love He had poured upon them, where was the Christ to turn for encouragement and sympathy?

The one touch of human love and gratitude which shines brightest in this period of antagonism, or selfishness, or indifference is the one that closes our chapter. In the home of Simon the leper, Mary of Bethany brings her box of exceedingly precious ointment and breaks it upon the head and feet of her beloved Master. And when selfishness murmured against the waste, and avarice cried out, it is the wages of a whole year's labor! "It might have been sold for much and given to the poor," the heart of Divine Love answered, "Let her alone, why trouble ye her? She hath wrought a good work on Me. . . . She hath done what she could: she is come aforehand to anoint My body to the burying."

He was already anointed for His burial when on the morrow He rode into Jerusalem in triumph as Messiah, the King. While the Passover multitudes were carpeting His path with their garments and palms of victory, He already saw the destruction of Jerusalem. Above the cries of "Hosanna to the Son of David," "Blessed is the King that

cometh in the name of the Lord," He heard the cries and groans of the inhabitants of Jerusalem in the midst of their coming destruction. What wonder then, that to Him whose heart of love embraced even His enemies, the day of triumph was also a day of tears.

Three years before, at the very beginning of His ministry, the Christ had entered His Father's city and its Temple, and claiming the right of a Son in the house of His Father, had cleansed the Temple. His authority was challenged, and He retired to Galilee. Now He has returned to claim again His rightful authority in His Father's city and Father's house. But He has returned as Jehovah returned with His second roll of warning after Jehoiakim had wickedly repudiated and burned the first one. Christ again drove the sacrilegious robbers from His Father's Temple repeating His former words of authority and condemnation, "and there were added besides unto them many like words."

It seems as if the frenzied rulers would never realize that they were already convicted and judged. Tuesday the last day of Christ's public ministry was one of continuous attack and of continuous divine condemnation. Sadducees, Pharisees, and Herodians, factions which hated each other with bitter hatred united to crush the Sinless One whom they hated even more bitterly. Defeated in all their ensnaring questions, their attacks made contemptible in the eyes of the people by counter questions which they could not answer, Christ utters against them the condemnatory parables of the Marriage Feast, and the Wicked Husbandman; and pours upon them His final and complete condemnation in that awful discourse, beginning,—“Woe unto you Scribes and Pharisees, hypocrites!” And then turning from the shrinking forms of those who “devour wid-

ow's houses," His eyes rest upon one of the class whose homes are devoured, and the love that was irresistible in its scorn becomes equally irresistible in its pity; and He blesses above all others the poor widow and her two mites.

And then into this day of discord and contending voices there comes a new voice saying, in a Gentile tongue,—Sirs, "we would see Jesus." To the multitude the coming of the Greeks into the presence of Christ was a small matter compared to the coming of the Jewish rulers. But the effect upon the Master was most remarkable. To the disciples it was a mark of honor, to the Master it was a warning that His hour had come. Andrew and Philip say to Jesus, the Greeks would see Thee.

His strange and surprising answer is,—“The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

The spiritual agitation and prophetic words of the Christ interpret the message of the Greeks. It was to Him what the descending dove was to John the Baptist, a sign from God. And as the sign of the beginning of Christ's ministry was followed by the Voice from Heaven, even so the sign of the ending of His ministry was marked by the same Voice from Heaven.

And as the Master interpreted in words of solemn import, the meaning of the request of the Greeks, so likewise He interpreted the meaning of the great and awful refusal of the Jews. He has finished the work His Father gave Him to do. His public ministry is ended. He turns from the Temple never to enter its gates again. He finds rest and peace at Bethany, while in the darkness the Chief Priests and Judas are conspiring to kill Him.

CHAPTER XII.

ANALYSIS OF THE POST-RESURRECTION MINISTRY.

THE last division of the Life of Christ records His suffering, death, resurrection, and the great forty days' ministry. It naturally divides itself into five short chapters. For all the events of the period take place upon the last three days of Holy Week (three chapters), and upon Easterday, and the forty days which end in the glory of the ascension, (two chapters).

These events are included in sections 133 to 151 of the harmony. Their topics and texts are as follows:

HOLY WEEK.

Wednesday.

(No Gospel record.)

1. Thursday.

133. The Lord's Supper.

Mt. 26 : 17-30. Mk. 14 : 12-26. Lu. 22 : 7-30. Jo. 13 : 1-30.

134. Christ's farewell discourses.

Mt. 26 : 31-35. Mk. 14 : 27-31. Lu. 22 : 31-38. Jo. 13 : 31-16 : 33.

135. His intercessory prayer.

Jo., chap. 17.

2. Friday.

136. In Gethsemane.

Mt. 26 : 30. Mk. 14 : 26.

Mt. 26 : 36-46. Mk. 14 : 32-42. Lu. 22 : 39-46. Jo. 18 : 1.

137. Betrayal and arrest.

Mt. 26 : 47-56. Mk. 14 : 43-52. Lu. 22 : 47-53. Jo. 18 : 1-12.

138. Trial before Jewish authorities.

Mt. 26 : 57-27 : 10. Mk. 14 : 53-72. Lu. 22 : 54-71. Jo. 18 : 12-27.
Mk. 15 : 1.

139. The trial before Pilate.

Mt. 27: 11-31. Mk. 15: 1-20. Lu. 23: 1-25. Jo. 18: 28-19: 16.

140. The Crucifixion.

Mt. 27: 32-56. Mk. 15: 21-41. Lu. 23: 26-49. Jo. 19: 16-37.

141. The burial.

Mt. 27: 57-61. Mk. 15: 42-47. Lu. 23: 50-56. Jo. 19: 38-42.

3. Saturday.

142. The watch at the sepulchre.

Mt. 27: 62-66.

4. Easter.

143. The resurrection morning.

Mt. 28: 1-10. Mk. 16: 1-11. Lu. 23: 56-24: 12. Jo. 20: 1-18.

144. The report of the watch.

Mt. 28: 11-15.

145. The walk to Emmaus.

Mk. 16: 12, 13. Lu. 24: 13-35.

146. The appearance to the disciples, St. Thomas absent.

Mk. 16: 14. Lu. 24: 36-43. Jo. 20: 19-25.

5. Appearances of Christ.

147. The appearance to St. Thomas and other disciples.

Jo. 20: 26-29.

148. The appearance by the Sea of Galilee.

Jo. 21: 1-24.

149. The appearance on a mountain in Galilee.

Mt. 28: 16-20. Mk. 16: 15-18.

150. Final appearance and ascension.

Mk. 16: 19, 20. Lu. 24: 44-53.

150a. The subject of Christ's teaching.

The Acts 1: 3.

151. The conclusion of St. John's Gospel.

Jo. 20: 30, 31.
Jo. 21: 25.

The first day in the above tables which claims our attention is the one which is included in no section. The events of Wednesday in Holy Week are not recorded in the Gos-

pel. It was not empty, no day of the Saviour's life was ever without loving words and holy deeds. Why then, was this one day of Holy Week left unrecorded? Must we not reverently believe that it was because its events concerned only the Son and His Father? We know it was spent in retirement. We cannot but believe that as in other great crises of His life our Lord spent hours, often the whole night in communion with the Father, even so He spent this day in devotion and communion too sacred for human eyes. We are sure from past records that it was, "*The day of His Personal Preparation for the Cross.*"

Thursday's record is found in sections 133, 134, and 135. Their Scriptures tell us of the Lord's Supper, His farewell words, His farewell prayers. Remembering that it was the evening before His death, read the Gospel records with prayerful and earnest spirit. What is there in the narrative which touches your heart the most deeply? Is it not this, that He who is about to die was thinking and doing, not for Himself but for others, for His disciples, and all who should become His disciples. The true title for the day must record the day's essential character. Put it into words. The title in the handbook is,—"*The Day He Prepares His Disciples for the Cross.*"

Each day is so complete in itself that we had better consider its events before taking up the next day. Before reading section 133 turn back and read carefully the Master's teaching about the Bread of Life. (St. John 6: 26-63.) Now read the fourfold record under section 133. Do you not see plainly that the sacramental truth which He spoke in the sixth chapter of St. John, He here crystallizes into a sacramental form, thus ordaining the Holy Sacrament of His Body and Blood? The chapter title reminds us that

the day was devoted to the preparation of the disciples. In what way does section 133 contribute to that preparation? This is the question your topical heading should answer. Write your topic, then compare it with that in the handbook. "By ordaining the perpetual Sacrament of His Body and Blood." If you ask why the word "perpetual," I would remind you that Holy Baptism is administered once for all time, but the Holy Communion, is to be repeated until the Lord shall come.

The wording of the topic of the preceding section will help you to formulate the topic of 134. Read the Scriptures. They are discourses of what? Counsel and instruction. Remembering the chapter heading, should not our topic be, "By His personal counsel and instruction"?

Section 135 records another way in which the Master tried to prepare His loved ones for the cross, the old and blessed way of prayer. There is one part of this intercessory prayer which shows how large is Christ's love, and how powerless time and space are to effect it. Read the whole of St. John 17, and then go back and read again verses 20 to 23, and be sure that they find a place in your topic. The handbook's is, "By His intercessory prayer for them, and all who believe through them."

The next chapter covers the events of Good Friday. There is only one title for that day although it may be variously worded. It is,—"*The Day of His Cross and Passion.*" I need not ask you to read the Scriptures of sections 136 to 141 conscientiously, for they are records which the sincere soul feels instinctively ought to be read on one's knees. We know from many instructions the contents of each section and their general topics. It is mainly a question of so wording them as to show their relation to His Cross and Passion. Under section 136 we find "His

prayer and agony in Gethsemane." In reading 137 note who sent the officers that arrested the Christ. The responsibility for the awful crime of this sad day is not difficult to place, though many took part in it. The handbook has "His Betrayal, and arrest by Jewish officers."

Sections 138 and 139 both relate events in the so-called trial of our Lord. Let your title distinguish between them. Write your topic for each. Then compare with (138),—"His trial before the chief Priests," and (139), "His trial before Pontius Pilate."

The saddest deed in human history finds its record under section 140. It seems to me the fittest words in which to express it are those which voice His own great love for us and ours for Him. The words of the litany are, His "precious death." The two words which follow them in the same petition express all that need be written for the title of section 141, "and burial."

The next chapter covers the events of Saturday, the last day of Holy Week, and the first Jewish Sabbath without life, or power, or obligation. In this chapter title as in the preceding ones let us name them with the name of Christ. It is the day of what? "Of His rest in the grave," is the answer of some of the harmonies. But the Christ was not in the grave on Saturday. For on the preceding afternoon what did He say to the penitent thief? "To-day shalt thou be with Me in Paradise." For us Saturday must ever be "*The Day of His Rest in Paradise.*"

The one section of this chapter records not the movements of Christ, but the movements of His enemies who hovered around His dead body. They had feared and hated Him in life, now they hated His poor broken body, and feared that it might rise and condemn them. Read the Gospel carefully and see that your title includes all

who attempted to make their wicked work sure. Word it carefully, then compare with,—“His sepulchre is sealed by chief Priests, and watched by Roman guards.”

The next four sections, 143 to 146, contain the Scriptures which record the appearances of the Risen Christ on the day of His resurrection. The chapter title to be in harmony with the four preceding days cannot much depart from “*Easter : The Day of His Resurrection.*”

The fourfold record under section 143 contains too many incidents for us to hope to suggest them all in one topical heading. We shall have to content ourselves with a generic topic. Read the narrative with care. The most important facts are that Easter morning revealed a vacant tomb and a risen Saviour. Put these facts in your topic. How does it read? Something like this—“Christ appears to Mary Magdalene; and other women.”

Section 144 presents us with the other side of the picture of this first Easter morning. It is only to men of good will that its gladness is so great as to surpass belief. Let your topic record the same partners in wickedness which you noted in section 142. Now, how does your topic read? It should be,—“The Roman guards report to the chief Priests.”

There can hardly be more than one heading for section 145. It should be a pleasure for you to read again its beautiful story. Your topic ought to resemble this—“Two disciples walk to Emmaus with the risen Christ.” The important truth to be noted in the narrative of the appearance of the Lord under section 146 is a personal one. To whom did the Lord appear, and breathe upon, and who was absent at the time of His appearing? If you cannot answer this read the sacred story again, for the answer should be your heading for the section. Write it out. It should

closely resemble—"Christ appears to the Apostles: St. Thomas absent."

We have now reached the last chapter in the biography of the Life of Christ. It includes the words and incidents recorded in sections 147 to 151. It covers all the appearances of the Lord, after Easterday, so far as they are recorded in the Gospels. There are additional appearances referred to in St. Paul's first Epistle to the Corinthians. The chapter headings of this period have all found their unity in the time covered by the events recorded. This one must be formulated in like manner. What is the time covered? Forty days, save one; (*i. e.*, Easterday). Write out your title. It should be much like—"*Other Appearances of Christ During the Great Forty Days.*"

The Gospel under section 147 completes the narrative given under the preceding section (146). There the Lord appears to all the Apostles except St. Thomas. Here one week later, He appears to the eleven, but turns immediately to the doubter as though this appearance was particularly for his instruction and rebuke. Word your topic accordingly. Remembering the chapter title, the topic may well read—"To St. Thomas and other Apostles at Jerusalem."

You will recall how much of the last two years of our Saviour's ministry was occupied in training the disciples for their work. In this post-resurrection period we find Him doing the same. In the preceding section He appeared to all, yet turned and taught the doubter. In this section (148) the narrative presents the risen Christ as appearing to seven disciples, but the main feature of the incident is His rebuking and restoring the loving, but over-confident St. Peter. Be sure that your topic suggests the whole story. "To seven by the Seaside. St. Peter rebuked and restored." Under section 149 is narrated the continuation not

only of the Lord's appearances, but of His instruction. He had many times commanded His disciples to preach, but here is recorded a new and most important command. They are to baptize also. The topic may well read,—“To the Eleven, commanding them to preach and baptize.”

In section 150 is recorded the last appearance of the Saviour during the great forty days. It was a sad occasion to the disciples, for He was to depart forever from their earthly eyes. It was a glad occasion because it ended with the divine blessing and the glory of His ascension into heaven. The topic of the section is not difficult to formulate. Write it. Ours is,—“To the Eleven immediately before His ascension.”

The brief passage of Holy Scripture found under section 150a, tells us what was the great central subject of the Master's teaching during the whole post-resurrection period of His ministry. We should have known it from the Scriptures which we have just been studying; but it is well to remember that the Holy Spirit has recorded for the confirmation of our faith that the risen King remained with His disciples upon the earth after His resurrection for forty days, “speaking of the things pertaining to the kingdom of God.” Our topic is worded, “Christ's teaching during His forty days' ministry.”

In section 151 the Scriptures remind us how much more Christ did and taught than is recorded in the New Testament. It is a needed reminder, for we often hear people argue as though the Saviour never said or did anything except what is found in the four Gospels. Perhaps the exact words of St. John sound strangely to you. There is a great difference, however, between written books, and printed ones. In the library of Seabury Divinity School is an ancient parchment chant book, which a child

cannot lift, and which a strong man would not wish to carry a great distance. To-day several copies of the book printed on thin paper could be carried in one's vest pocket.

Our topic may well be "The concluding testimony of St. John's Gospel." Our analysis of the final period of Christ's Life is now completed. Tabulating our work enables us to see its connection, and its unity.

ANALYSIS OF THE LIFE OF CHRIST.

PART V.

CHRIST'S DEATH AND POST-RESURRECTION MINISTRY.

FROM WEDNESDAY IN HOLY WEEK TO HIS ASCENSION.

Wednesday: The Day of His Preparation for the Cross.

(No Gospel record.)

1. Thursday: The Day He prepared His Disciples for the Cross.

- a. By ordaining the perpetual sacrament of His Body and Blood. (133)
- b. By His personal counsel and instruction. (134)
- c. By His intercessory prayer for them and all who believe through them. (135)

2. Friday: The Day of His Cross and Passion.

- a. His prayers and agony in Gethsemane. (136)
- b. His betrayal, and arrest by Jewish officers. (137)
- c. His trial before the Chief Priests. (138)
- d. His trial before Pontius Pilate. (139)
- e. His precious death. (140)
- f. And burial. (141)

3. Saturday: The Day of His rest in Paradise.

- a. His sepulchre is sealed by the Chief Priests and watched by Roman guards. (142)

4. Easter: The Day of His Resurrection.

- a.* Christ appears to Mary Magdalene; and other women. (143)
- b.* The Roman guards report to the Chief Priests. (144)
- c.* Two disciples walk to Emmaus with the risen Christ. (145)
- d.* Christ appears to the Apostles, St. Thomas absent. (146)

5. Other appearances of Christ during the Great Forty Days.

- a.* To St. Thomas, and other Apostles at Jerusalem. (147)
- b.* To seven by the Sea. St. Peter rebuked and restored. (148)
- c.* To the Eleven, commanding them to preach and baptize. (149)
- d.* To the Eleven, immediately before His ascension. (150)
- e.* Christ's teaching during His forty days' ministry. (150a)
- f.* The concluding testimony of St. John's Gospel. (151)

CHAPTER XIII.

REVIEW OF THE FIFTH PERIOD AS A WHOLE.

THE earthly ministry of our Saviour did not end with His death. There is no reason for believing that His ministry for men ended with His ascension. Death did not end His earthly ministry, yet it changed its character. Before the grave He ministered to all the world, after the resurrection, only to His own disciples. During the great forty days His ministry was necessarily limited to His faithful ones on the earth, after His Ascension He was free to minister to the faithful souls of all ages. The Lord "having loved His own . . . He loved them unto the end," unto the end of time, unto an unending eternity.

This, our last review of the Master's life, covers a period which includes death and the grave, but it does not recognize either of them as having changed His life or His love, His wisdom or His purpose. Wednesday is the one day of Holy Week without a record. We must reverently believe it was spent by the Son in communion with His Father, His own preparation for His cross.

Thursday was the day that He prepared His disciples for the cross. He had been trying to prepare them for it from the beginning. He had devoted a large part of the third year of His ministry to that preparation, yet, as subsequent events proved, the disciples did not, and could not understand His words. Not until Pentecost did the full meaning, and the full comfort of all that Christ had done for them flood their hearts with the peace and joy of per-

fect faith. And no part of this day's preparation, nor of any other, was to them a greater comfort than the gift of the perpetual sacrament of His blessed Body and Blood. No one can read the account of its institution without realizing the great importance which the Saviour Himself attached to it. His own words are, "With desire have I desired to eat this Passover with you before I suffer." Not, we must believe, because of the decaying Jewish feast, but because of its Christian fulfilment which was to bless all mankind until the Lord should come again.

Another mark of the divine care, and of the spiritual importance of this Holy Sacrament is found in the fact that in addition to Christ's sacramental words and acts in the presence of His faithful apostles, He afterward made a special revelation of its institution and meaning to the Apostle St. Paul. Read the account in the first Epistle to the Corinthians 11: 23-26. In one respect, St. Paul's record is more significant than that of the synoptists, for it marks the important place it occupied in the mind of Christ.

St. Paul mentions three truths which were personally revealed to him by the Lord Jesus. It is reasonable to believe that they relate to the more important events of Christ's life. The three great truths are first, that Christ instituted the Holy Communion as a perpetual sacrament, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." Second, that "Christ died for our sins according to the Scriptures." And third, that Christ "was buried, and that He rose again on the third day, according to the Scriptures." Compare Gal. 1: 11, 12; 1 Cor. 11: 23-26 and 1 Cor. 15: 3-7. I must believe from St. Paul's words that these three truths are the great truths of the Gospel, and that each one of them is as important as the others.

It is a noteworthy fact that as Christ drew near the end of His own limited, earthly ministry, His words more and more refer to His larger ministry to all ages which was to go on through His disciples and their successors. To His vision a thousand years was as one day. Seated at the table of Simon, in the little village of Bethany, and in the obscure province of Judea, He saw in Mary's anointing not a local and temporary action, but a deed that was to be remembered in all time and in all the world. Remembered because it was done for Him. Again we have just seen that Christ saw in the cup of sacramental wine the blood of a new covenant that was to last until it embraced all nations of the earth, even until it should be ended as the old covenant was now ending, by the coming to the earth of the Son of Man. And this same divine vision of a kingdom which was to be as wide as the earth, and as long as time was before His eyes while He prayed for the chosen officers of that kingdom. His words are,—“Neither pray I for these alone, but for them also which shall believe on Me through their word.” It was a prayer which included all time, and all the souls of time. In that prayer Christ prayed for you, and for me, and for all that shall come after us unto the earth's end. Was there ever such an all-comprehensive love as His?

Friday was the day of His cross and passion. The greatness of the day makes it impossible to speak of its events in a few words. The fact that the day of His nativity, the day of His death, and the day of His resurrection, are better known and understood than any other days in His life, makes formal comment unnecessary. On the human side it is well to remember that the officers who arrested Him were Jews, the witnesses who accused Him were Jews, and the court which illegally condemned Him was composed of

Jews. They sought Pontius Pilate simply to obtain His permission to carry out their own sentence of death. On the divine side let us never forget that the key to the meaning of all that sad day is love. "God is love." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And "God was in Christ reconciling the world unto Himself." At the very beginning of His ministry, Christ said,—(St. John 3 : 14), "I, if I be lifted up from the earth, will draw all men unto Me."

The events of Easter-even (Saturday) show how the wrath of man is made to redound to the praise of God. It is a notable fact that after the death of the Lord those who hated Him remembered His prophecy of resurrection better than those who loved Him. The intense sorrow of the cross had burned out of the minds of the disciples everything except their Saviour's suffering and death. Not so His enemies; their fears were stronger than the Apostle's faith. And obtaining authority from the governor, the Chief Priests themselves saw that the sepulchre was sealed, and the Roman guards were at their post, "lest His disciples come by night and steal Him away." They intended that their own wicked work should be "made sure," but what did they do? They "made sure" for all time that in spite of seal, and stone, and guard, Christ on the third day rose again from the dead, even as He had foretold.

The gladness of Easterday is too often in our hearts so need that we should enter upon any extended review of its wonderful events. It is enough to recall to mind that from the hour of His death to that of His ascension, all that Christ did, and all that He said was not for the world, but for those He had chosen out of the world. His appeal to

the world was finished. Now His every word and deed are steps in the education of His disciples.

It never entered the hate-blinded minds of the Chief Priests that if Christ were able to rise from the grave that neither seal nor stone could prevent. In the Easter lesson of gladness, however, the first step in Apostolic education was the angel's rolling away of the stone from the already empty tomb, that the holy women might see that the body of Christ had risen, and that they might carry the good tidings to the disciples. So the risen Christ appearing to Mary Magdalen, and also to the other faithful women was another step in that glad day's lesson. A little later, St. John and St. Peter found renewed faith in gazing at "the place where the Lord lay," and in finding that everything inside the tomb was in perfect order, even to "the napkin that was about His head."

And again in that wonderful walk to Emmaus, it is Christ Himself who becomes the Teacher, while the hearts of His pupils throb and burn with an unaccountable interest and intensity. For, beginning with the far-off words in Eden which told of the conquest of Satan through the wounding of the Redeemer's feet, He proved from the very Scriptures they had heard over and over again in the synagogue, not that the Messiah should come but that if He were the Messiah He must needs come to suffer, and to die.

The final lesson of Easterday was the sudden appearance of Christ to ten of the Apostles, who, frightened and trembling, had assembled behind locked doors to compare their doubts and fears, rather than to confirm their faith. How clearly in it all did they see not a new Saviour, but the old and beloved Teacher who stood before them. And as there was no change in His truth, so there was none in

His method of imparting it. In His one instruction on the resurrection of the body there were three object lessons. He who had once said, "Behold the lilies of the field," now said, behold "My hands and My feet, and see that it is I Myself." Again while they still disbelieved for joy, "He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." And again "He breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

It was enough! He who said behold My hands, My body, My breath, was the same loved Master who in other days had said, "Behold the fig tree," "Behold the fowls of the air." So a week later, in the same place, when the risen Christ again appears, He turns at once to the one Apostolic doubter, as though this appearing were for His especial training, and said, "Thomas, reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."

The appearance at the Sea of Galilee deepens in the minds of the disciples their conviction of the certainty and reality of Christ's resurrection. His direction to "cast the net on the right side" of the boat, and His feeding them with bread and fishes on the lake-shore, were unmistakable proofs that it was their beloved Master who was directing and feeding them.

And as in His previous appearance Christ had a special lesson for St. Thomas, so now He has a special discipline and a special commission for St. Peter. But it was not until after He had warmed and fed the over-confident Apostle that Christ turned to him and said,—“Simon, son

of Jonas, lovest thou Me?" The threefold repetition of Christ's words made an impression which was never forgotten by those who heard it. Much less was it forgotten by him who received it.

The next appearance of the risen Lord was on a mountain in Galilee. It was by Christ's own appointment, and the Apostles were all present. His instruction this time was for the Eleven. In other days Christ had given them authority to preach the Gospel of the kingdom. Now He invests them with authority to carry the Gospel into all the world, and to baptize all who should believe in His name. They were to baptize, however, not as they had baptized in the first days of Jesus' ministry, not with water only, but even as He had long ago foretold in His conversation with Nicodemus, "with water and the spirit." For now they are to baptize "in the name of the Father, and of the Son, and the Holy Ghost."

The last appearance of the risen Lord narrated in the Gospels is just before His ascension. The Eleven are all present. The Lord repeats His bestowal of authority to preach the Gospel of the kingdom; here, however, He calls it the Gospel of His suffering, of the resurrection, and of repentance unto the remission of sins. So after bestowing upon them the promise of the Holy Ghost, "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

There are nine separate appearances of the risen Christ recorded in the Gospels. These, however, are but a part, but a small part of the occasions upon which He must have met His chosen ones. For St. Luke records, in his first chapter of the Acts of the Apostles, that after His resurrection, the Lord appeared to His disciples, and "was seen

of them for forty days." The appearances found in the Gospels cover only five days out of the forty. In all the recorded appearances He appears as a Teacher, and His instructions are first upon the resurrection, and later upon matters pertaining to His kingdom. St. Luke tells us that this latter subject of instruction continued throughout the remainder of His post-resurrection ministry, the thirty-five days of which we have no record, but during which there must have been many instructions. St. Luke's words are,—"He being seen of them forty days, and speaking of the things pertaining to the kingdom of God." What those days, and weeks of instruction were we shall never know as to details. What the important truths, the great matters were we know from the subsequent united and harmonious action of the disciples, as they are recorded in the Acts of the Apostles.

If we knew that a great general had called a counsel of war, saw his subordinate officers enter his tent and remain with him for many hours, and afterward go out and fight a long and fierce battle in which they all worked together in unity and harmony until the battle was won; if we saw such a series of events not one of us would hesitate to say,—"I know what the commander said to his officers in the tent, for I saw them put his commands into action on the field of battle." So likewise when, after the reception of the promised Holy Spirit, we see the Apostles go forward into the battle against sin, satan and death, and see them in all important matters working together in unity and concord, we know that they also are carrying out the instructions of their divine Commander, which He gave them during the great forty days that He remained upon the earth for the express purpose of instructing them in "the things pertaining to the kingdom of God,"

The closing words to the Gospel according to St. John, remind us that although we have reached the end of the Gospel's record we must not think that we know all that was spoken and done by the only begotten Son of God. It is a needed reminder. There are many instances in the Sacred Story where references are made to events, even to extended and important works, of which we can nowhere find a record. For example, the Gospels do not tell of a single miracle wrought by Christ in Jerusalem, or Judea for more than a year after His baptism. Yet Nicodemus confesses to Christ that it is the divine power which He has manifested in His miracles which compels him to regard Christ as a "Teacher come from God."

Again Christ in the synagogue at Nazareth refers to His works (*i. e.*, miracles of mercy and power) done at Capernaum, and to the evident desire of His neighbors that He should do like works among them. But we look in vain for the account of a single work done by Him in Capernaum before His rejection at Nazareth.

So also, in the third period of His ministry, we hear the Saviour pronouncing the most solemn, and awful woes upon the city of Chorazin for its unbelief. St. Matthew tells us that the reason why Chorazin is named is because it was one of the three cities "wherein most of His mighty works were done." Another of the three cities is Capernaum, which we all know to be the great centre of Christ's public ministry, according to the Gospels. Yet because of the multitude of His mighty works done in Chorazin, Christ places it side by side with Capernaum! When did He dwell in Chorazin? When did He even visit that city? When did He do even one of His mighty works there? The Gospels are absolutely silent on these points. Chorazin was one of the great centres of Christ's ceaseless ac-

tivity, but the wonderful records of His labor there "are not written in this book" of the Gospel.

But let us never forget the words of St. John: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

CHAPTER XIV.

COMPLETE ANALYSIS OF THE LIFE OF CHRIST, FROM THE FOUR GOSPELS.

PART I.

THE PRIVATE LIFE OF JESUS OF NAZARETH.

FROM HIS BIRTH TO THE COMING OF THE BAPTIST, THIRTY YEARS.

1. Introductory Statements of the Gospel.

- a. The relation of Jesus to God the Father. (1)
Jo. 1 : 1-18.
- b. The relation of the Scriptures to the Life of Jesus. (2)
Lu. 1 : 1-4.
- c. The genealogies. Jesus the Son of David, and of God. (3)
Mt. 1 : 1-17. Lu. 3 : 23-38.

2. Inspired Annunciations and Announcements.

- a. The Angel Gabriel appears to Zacharias the priest. (4)
Lu. 1 : 5-25.
- b. The Angel Gabriel appears to Mary the Virgin. (5)
Lu. 1 : 26-38.
- c. An Angel appears to Joseph, a son of David. (6)
Mt. 1 : 18-25.
- d. SS. Mary and Elizabeth bless God for the coming Saviour. (7)
Lu. 1 : 39-56.
- e. The Baptist is born. Zacharias announces his mission. (8)
Lu. 1 : 57-80.

3. The Infancy of the Prince of Peace.

- a. He is born in Bethlehem of Judea. (9)
Mt. 1 : 18-25. Lu. 2 : 1-7.

- b. The shepherd-angel calls Him "Christ the Lord." (10)
Lu. 2 : 8-20.
- c. At circumcision He is named Jesus, as God commanded. (11)
Lu. 2 : 21.
- d. He is presented to God in His Temple. (12)
Lu. 2 : 22-39.
- e. The Wise Men worship Him as the newborn King. (13)
Mt. 2 : 1-12.
- f. He is carried into Egypt by divine direction. (14)
Mt. 2 : 13-23.

4. The Childhood of the Prince of Peace.

- a. His early years of discipline at Nazareth. (15)
Mt. 2 : 23. Lu. 2 : 39, 40.
- b. His visit to Jerusalem at twelve years of age. (16)
Lu. 2 : 41-50.
- c. His eighteen years of silent growth in favor with God and man. (17)
Lu. 2 : 51, 52.

PART II.

THE BEGINNINGS OF THE KINGDOM.

FROM HIS BAPTISM TO HIS REJECTION AT NAZARETH.

1. The Preparation of the King.

- a. St. John proclaims a King to come in His Kingdom. (18)
Mt. 3 : 1-12. Mk. 1 : 1-8. Lu. 3 : 1-20.
- b. The twofold baptism of Jesus. (19)
Mt. 3 : 13-17. Mk. 1 : 9-11. Lu. 3 : 21-23.
- c. The first temptations of the Christ. (20)
Mt. 4 : 1-11. Mk. 1 : 12, 13. Lu. 4 : 1-13.

2. Preparation for the Kingdom.

- a. St. John testifies that Christ the King has come. (21)
Jo. 1 : 19-28.

b. He also testifies that Jesus is the Christ, the Lamb of God, the Son of God. (22)

Jo. 1 : 29-34.

c. Christ calls His first followers. (23, 24)

Jo. 1 : 35-51.

d. He works His first miracle. (25)

Jo. 2 : 1-11.

e. He makes His first visit to Capernaum. (26)

Jo. 2 : 12.

3. The Beginnings of Christ's Work in Jerusalem and Judea.

a. His first cleansing of the Temple. (27)

Jo. 2 : 13-22.

b. His first private conversation. (28)

Jo. 2 : 23-3 : 21.

c. His first preparatory baptisms. (29)

Jo. 3 : 22.

Jo. 4 : 1, 2.

d. St. John's last testimony that Jesus is the Christ. (30)

Jo. 3 : 23-36.

e. Christ departs from Judea. (31)

Mt. 4 : 12. Mk. 1 : 14.

Jo. 4 : 1-3.

4. The Beginning of Christ's Work in Samaria.

a. His second private conversation. (32)

Jo. 4 : 4-26.

b. His first preaching of the Gospel in Samaria. (33)

Jo. 4 : 27-42.

5. Christ in Galilee: The ending of the preparatory period.

a. St. John is imprisoned. (34)

Mt. 14 : 3-5. Mk. 6 : 17, 18. Lu. 3 : 19, 20. Jo. 4 : 43-45.

Mt. 4 : 12-17. Mk. 1 : 14, 15. Lu. 4 : 14, 15.

b. Christ works His second Galilean miracle. (35)

Jo. 4 : 46-54.

c. Christ suffers His first rejection, at Nazareth. (36)

Lu. 4 : 16-30.

PART III.

THE ORGANIZATION OF THE KINGDOM.

FROM HIS DEPARTURE FROM NAZARETH TO HIS REJECTION AT
CAPERNAUM.

1. The Beginning of the Active and Constructive Period.

- a. Christ removes to Capernaum. (37)
Mt. 4: 13-16. Lu. 4: 31.
- b. He officially calls disciples. (38)
Mt. 4: 18-22. Mk. 1: 16-20. Lu. 5: 1-11.
- c. His miracles and words of authority astonish Capernaum. (39)
Mt. 8: 14-17. Mk. 1: 21-34. Lu. 4: 31-41.
- d. His first missionary tour arouses all Galilee. (40)
Mt. 4: 23. Mk. 1: 35-45. Lu. 4: 42-44.
Mt. 8: 1-4. Lu. 5: 12-16.

2. The Resulting Hostility of Jewish Officials.

- a. They condemn Christ's forgiving the sins of a paralytic. (41)
Mt. 9: 1-8. Mk. 2: 1-12. Lu. 5: 17-26.
- b. They condemn His calling of Matthew, a publican. (42)
Mt. 9: 9-13. Mk. 2: 13-17. Lu. 5: 27-32.
- c. They condemn His disciples for omitting Jewish fasts. (43)
Mt. 9: 14-17. Mk. 2: 18-22. Lu. 5: 33-39.
- d. They condemn His Sabbath-healing at Bethesda's pool. (44)
Jo., chap. 5.
- e. They condemn the plucking of grain on the Sabbath. (45)
Mt. 12: 1-8. Mk. 2: 23-28. Lu. 6: 1-5.
- f. They condemn His Sabbath-healing of the withered hand. (46)
Mt. 12: 9-14. Mk. 3: 1-6. Lu. 6: 6-11.

3. Christ Organizes His Kingdom.

- a. Christ's fame and labors spread far beyond Galilee. (47)
Mt. 4: 23-25. Mk. 3: 7-12. Lu. 6: 17-19.
Mt. 12: 15-21.
- b. He chooses twelve Apostles, officers of His Kingdom. (48)
Mt. 10: 2-4. Mk. 3: 13-19. Lu. 6: 12-19.

- c. In the Sermon on the Mount He proclaims the spiritual principles of His Kingdom. (49)

Mt., chapters 5, 6, 7.

Lu. 6: 20-49.

4. Christ's second Missionary Tour. First Apostolic Training.

- a. In Capernaum He heals a centurion's servant. (50)

Mt. 8: 5-13.

Lu. 7: 1-10.

- b. In Nain He restores to life a widow's son. (51)

Lu. 7: 11-17.

- c. He sends a last cheering word to the imprisoned Baptist. (52)

Mt. 11: 2-19.

Lu. 7: 18-35.

- d. He accepts the love of a repentant woman. (53)

Lu. 7: 36-50.

- e. He accepts the ministrations of many faithful women. (54)

Lu. 8: 1-3.

- f. He warns Scribes and Pharisees against "an eternal sin." (55)

Mt. 12: 22-45.

Mk. 3: 19-30.

Lu. 11: 14-36.

- g. He accepts all faithful disciples as His own kinsmen. (56)

Mt. 12: 46-50.

Mk. 3: 31-35.

Lu. 8: 19-21.

- h. He teaches of the Kingdom in parables; the Sower, Tares, Growing Seed, Mustard Seed, Leaven. (57)

Mt. 13: 1-43.

Mk. 4: 1-34.

Lu. 8: 4-18.

- i. In parables of the Treasure, the Pearl, and the Net. (57a)

Mt. 13: 44-53.

- j. He stills the wind and the sea. (58)

Mt. 8: 23-27.

Mk. 4: 35-41.

Lu. 8: 22-25.

- k. He restores to reason the Gadarene demoniacs. (59)

Mt. 8: 28-34.

Mk. 5: 1-20.

Lu. 8: 26-39.

- l. He restores to life the daughter of Jairus. (60)

Mt. 9: 18-26.

Mk. 5: 21-43.

Lu. 8: 40-56.

- m. He gives sight to the blind and speech to the dumb. (61)

Mt. 9: 27-34.

5. Christ's Third Missionary Tour. The First Apostolic Mission.

- a. Christ again visits Nazareth, but finds no faith. (62)

Mt. 13: 54-58.

Mk. 6: 1-6.

- b. He is received in other places with great gladness. (63)
Mt. 9: 35. Mk. 6: 6.
- c. He sends forth the Apostles with authority and power. (64)
Mt. 9: 36—11: 1. Mk. 6: 7-13. Lu. 9: 1-6.

6. The Culmination, and Close of the Constructive Period.

- a. The death of the Baptist. Christ retires to the desert. (65)
Mt. 14: 1-12. Mk. 6: 14-29. Lu. 9: 7-9.
- b. Christ feeds five thousand. The crisis of His ministry. (66)
Mt. 14: 13-23. Mk. 6: 30-46. Lu. 9: 10-17. Jo. 6: 1-15.
- c. He communes with God and walks on the sea. (67)
Mt. 14: 24-36. Mk. 6: 47-56. Jo. 6: 16-21.
- d. Christ the Bread of Life, is rejected at Capernaum. (68)
Jo. 6: 22-71

PART IV.

THE MANIFESTATION OF THE DIVINE KING.

FROM HIS DEPARTURE FROM CAPERNAUM TO HIS REJECTION AT
JERUSALEM.

I. MINISTRY IN GALILEE, AND GALILEE OF THE GENTILES.

1. Christ Seeks Rest foreseeing the Impending Conflict.

- a. He denies the Pharisaic doctrine of purification. (69)
Mt. 15: 1-20. Mk. 7: 1-23.
- b. He leaves Galilee and ministers in Tyre and Sidon. (70)
Mt. 15: 21-28. Mk. 7: 24-30.
- c. He returns through Decapolis healing the Gentiles. (71)
Mt. 15: 29-31. Mk. 7: 31-37.
- d. He feeds four thousand Gentiles. (72)
Mt. 15: 32-38. Mk. 8: 1-9.

2. Christ Returns for a Brief Period to the Sea of Galilee.

- a. Pharisees and Sadducees demand a sign, tempting Him. (73)
Mt. 15: 39—16: 12. Mk. 8: 10-21.
- b. He gradually heals a blind man near Bethsaida. (74)
Mk. 8: 22-26.

3. Second Northern Journey. Revelation of the Divine King.

- a. Christ accepts St. Peter's confession of His divinity. (75)
Mt. 16: 13-20. Mk. 8: 27-30. Lu. 9: 18-21.
- b. He foretells His death, rebukes St. Peter's presumption. (76)
Mt. 16: 21-28. Mk. 8: 31-9: 1. Lu. 9: 22-27.
- c. The Father transfigures, and bears witness to His Son. (77)
Mt. 17: 1-13. Mk. 9: 2-13. Lu. 9: 28-36.
- d. Christ heals the demoniac boy. (78)
Mt. 17: 14-20. Mk. 9: 14-29. Lu. 9: 37-43.

4. Second Brief Return of Christ to Galilee.

- a. He again foretells His death, the disciples fear. (79)
Mt. 17: 22, 23. Mk. 9: 30-32. Lu. 9: 43-45.
- b. He is free from temple dues, yet gives the fish's shekel. (80)
Mt. 17: 24-27. Mk. 9: 33.
- c. He teaches child-likeness, child-care, and child-preciousness before God. (81)
Mt. 18: 1-14. Mk. 9: 33-50. Lu. 9: 46-50.
- d. He teaches about sin and forgiveness. Parable of the Unmerciful Servant. (81a)
Mt. 18: 15-35.

5. Christ's Self-revelation at the Feast of Tabernacles.

- a. He claims that He received His doctrine from God. (82)
Jo. 7: 1-52.
- b. He condemns tempting Pharisees, and pardons a sinful woman. (83)
Jo. 7: 53-8: 11.
- c. He claims that He is not of this world, but is its Light. (84)
Jo. 8: 12-30.
- d. He is the Son of God, the Giver of true freedom, the Hope of Abraham. (85)
Jo. 8: 31-59.

II. MINISTRY IN PEREA.

6. Christ's Final Departure from Galilee.

- a. Christ becomes a homeless wanderer. (86)
Mt. 19: 1, 2. Mk. 10: 1. Lu. 9: 51-62.
Mt. 8: 18-22.

- b.* He sends out the Seventy with authority and power. (87)
Mt. 11: 20-30. Lu. 10: 1-24.
 - c.* Tempted, He utters the parable of the Good Samaritan. (88)
Lu. 10: 25-37.
 - d.* He visits Martha and Mary at Bethany. (89)
Lu. 10: 38-42.
 - e.* He heals, and reveals Himself to the man born blind. (90)
Jo., chap. 9.
 - f.* He is the Good Shepherd ready to die for His sheep. (91)
Jo. 10: 1-21.
 - g.* The Feast of Dedication. Christ claims to be one with God. (92)
Jo. 10: 22-42.
- 7. After the Feast of Dedication Christ departs beyond Jordan.**
- a.* He teaches His disciples how to pray. (93)
Lu. 11: 1-13.
 - b.* At a Pharisee's table He utters woes against Pharisees. (94)
Lu. 11: 37-54.
 - c.* He warns His disciples against the many-faced spirit of Pharisaism. (95)
Lu., chap. 12.
 - d.* He teaches repentance, from the fall of Siloam's tower. (96)
Lu. 13: 1-9.
 - e.* He defends His Sabbath-healing of an infirm woman. (97)
Lu. 13: 10-21.
 - f.* He answers the question "Are they few that be saved?" (98)
Lu. 13: 22-30.
 - g.* He replies to a warning against Herod. (99)
Lu. 13: 31-35.
 - h.* He teaches humility at a chief Pharisee's table. (100)
Lu. 14: 1-24.
 - i.* He warns multitudes to count the cost of following. (101)
Lu. 14: 25-35.
 - j.* He utters parables, the Found Sheep, Found Coin, Found Son. (102)
Lu., chap. 15.

- k.* The Unjust Steward, and Dives and Lazarus. (103)
Lu., chap. 16.
- l.* He instructs His disciples in forgiveness and faith. (104)
Lu. 17: 1-10.
- m.* He returns to Judea and raises Lazarus from the grave. (105)
Jo. 11: 1-46.
- n.* The Jewish rulers plot the death of Christ. (106)
Jo. 11: 47-54.

8. Christ withdraws to Ephraim near the wilderness.

- a.* He heals ten lepers, and blesses the thankful one. (107)
Lu. 17: 11-19.
- b.* He foretells man's condition at His return. Parable of the Unjust Judge. (108)
Lu. 17: 20-18: 8.
- c.* He utters the parable of the Pharisee and the Publican. (109)
Lu. 18: 9-14.
- d.* He teaches concerning divorce. (110)
Mt. 19: 3-12. Mk. 10: 2-12.
- e.* He blesses little children. (111)
Mt. 19: 13-15. Mk. 10: 13-16. Lu. 18: 15-17.
- f.* He answers the rich young Ruler. Parable of the Laborers. (112)
Mt. 19: 16-20: 16. Mk. 10: 17-31. Lu. 18: 18-30.
- g.* He again foretells His death, and resurrection. (113)
Mt. 20: 17-19. Mk. 10: 32-34. Lu. 18: 31-34.
- h.* He rebukes the self-seeking of St. James and St. John. (114)
Mt. 20: 20-28. Mk. 10: 35-45.
- i.* He heals two blind men near Jericho. (115)
Mt. 20: 29-34. Mk. 10: 46-52. Lu. 18: 35-43.
- j.* He visits Zacchæus, the chief publican. (116)
Lu. 19: 1-10.
- k.* He utters the parable of the Pounds. (117)
Lu. 19: 11-28.

- l.* At Bethany Mary anoints Christ for His burial. (118)
Mt. 26 : 6-13. Mk. 14 : 3-9. Jo. 11 : 55-12 : 11.

9. The Last Days of Christ's Public Ministry.

Palm Sunday: A Day of Triumph, and of Tears.

- a.* Jesus rides into Jerusalem as Messiah, and King. (119)
Mt. 21 : 1-11. Mk. 11 : 1-11. Lu. 19 : 29-44. Jo. 12 : 12-19.

Monday: A Day of Divine Authority.

- b.* He curses the fig-tree, claiming authority over the earth. (120)
Mt. 21 : 18-22. Mk. 11 : 12-14.
c. He again cleanses the Temple, reclaiming authority over the Church. (121)
Mt. 21 : 12-17. Mk. 11 : 15-19. Lu. 19 : 45-48.
Lu. 21 : 37, 38.

Tuesday: A Day of Conflict, and of Condemnation.

- d.* The fig-tree dies, its answer to Christ's authority. (122)
Mt. 21 : 20-22. Mk. 11 : 20-25.
e. Christ's authority is challenged by the Jewish rulers. (123)
Mt. 21 : 23-27. Mk. 11 : 27-33. Lu. 20 : 1-8.
f. He warns them in the parable of the Two Sons, the Husbandmen, and the Marriage Feast. (124)
Mt. 21 : 28-22 : 14. Mk. 12 : 1-12. Lu. 20 : 9-19.
g. They ask Christ three ensnaring questions. (125)
Mt. 22 : 15-40. Mk. 12 : 13-34. Lu. 20 : 20-40.
h. Christ silences them with one counter question. (126)
Mt. 22 : 41-46. Mk. 12 : 35-37. Lu. 20 : 41-44.
i. He utters final woes upon Scribes and Pharisees. (127)
Mt., chap. 23. Mk. 12 : 38-40. Lu. 20 : 45-47.
j. He blesses the widow with her two mites. (128)
Mk. 12 : 41-44. Lu. 21 : 1-4.
k. Gentiles ask to see Christ, He interprets their request. (129)
Jo. 12 : 20-36.
l. The Jews reject their Messiah, He interprets their awful refusal. (130)
Jo. 12 : 37-50.

- m. He foretells the end of their Capital, and the world. (131)
Mt., chap. 24. Mk., chap. 13. Lu. 21: 5-36.
- n. He adds the warning parables of the Virgins, the Talents, and the Sheep and Goats. (131a)
Mt. 25: 1-46. Mk. 11: 19. Lu. 21: 37, 38.
- o. The Chief Priests having rejected their King, conspire to kill Him. (132)
Mt. 26: 1-5. Mk. 14: 1, 2. Lu. 22: 1-6.
Mt. 26: 14-16. Mk. 14: 10, 11.

PART V.

CHRIST'S DEATH AND POST-RESURRECTION MINISTRY.

FROM WEDNESDAY IN HOLY WEEK TO HIS ASCENSION.

Wednesday; The Day of His Personal Preparation for the Cross.

(No Gospel record.)

1. Thursday: The Day He prepared His Disciples for the Cross.

- a. By ordaining the perpetual sacrament of His Body and Blood. (133)
Mt. 26: 17-30. Mk. 14: 12-26. Lu. 22: 7-30. Jo. 13: 1-30.
- b. By His personal counsel and instruction. (134)
Mt. 26: 31-35. Mk. 14: 27-31. Lu. 22: 31-38. Jo. 13: 31-16: 33.
- c. By His intercessory prayer for them and all who believe through them. (135)
Jo., chap. 17.

2. Friday: The Day of His Cross and Passion.

- a. His prayers and agony in Gethsemane. (136)
Mt. 26: 30. Mk. 14: 26.
Mt. 26: 36-46. Mk. 14: 32-42. Lu. 22: 39-46. Jo. 18: 1.
- b. His betrayal, and arrest by Jewish officials. (137)
Mt. 26: 47-56. Mk. 14: 43-52. Lu. 22: 47-53. Jo. 18: 1-12.
- c. His trial before the Chief Priests. (138)
Mt. 26: 57-27: 10. Mk. 14: 53-72. Lu. 22: 54-71. Jo. 18: 12-27.
Mk. 15: 1.

d. His trial before Pontius Pilate. (139)

Mt. 27: 11-31. Mk. 15: 1-20. Lu. 23: 1-25. Jo. 18: 28-19: 16.

e. His precious death. (140)

Mt. 27: 32-56. Mk. 15: 21-41. Lu. 23: 26-49. Jo. 19: 16-37.

f. And burial. (141)

Mt. 27: 57-61. Mk. 15: 42-47. Lu. 23: 50-56. Jo. 19: 38-42.

3. Saturday: The Day of His rest in Paradise.*a. His sepulchre is sealed by the Chief Priests and watched by Roman guards. (142)*

Mt. 27: 62-66.

4. Easter: The Day of His Resurrection.*a. Christ appears to Mary Magdalene; and other women. (143)*

Mt. 28: 1-10. Mk. 16: 1-11. Lu. 23: 56-24: 12. Jo. 20: 1-18.

b. The Roman guards report to the Chief Priests. (144)

Mt. 28: 11-15.

c. Two disciples walk to Emmaus with the risen Christ. (145)

Mk. 16: 12, 13. Lu. 24: 13-35.

d. Christ appears to the Apostles, St. Thomas absent. (146)

Mk. 16: 14. Lu. 24: 36-43. Jo. 20: 19-25.

5. Other appearances of Christ during the Great Forty Days.*a. To St. Thomas, and other Apostles at Jerusalem. (147)*

Jo. 20: 26-29.

b. To seven by the sea. St. Peter rebuked and restored. (148)

Jo. 21: 1-24.

c. To the Eleven, commanding them to preach and baptize. (149)

Mt. 28: 16-20. Mk. 16: 15-18.

d. To the Eleven, immediately before His ascension. (150)

Mk. 16: 19, 20. Lu. 24: 44-53.

e. Christ's teaching during His forty days' ministry. (150a)

Acts 1: 3.

f. The concluding testimony of St. John's Gospel. (151)

Jo. 20: 30, 31.

Jo. 21: 25.

CHAPTER XV.

HELPFUL BOOKS AND PICTURES.

I TAKE it for granted that you have faithfully done the work laid out in previous chapters. You should now be sufficiently well grounded in the Gospel story itself to be benefited by reading what others have written on the subject. In studying different authors who have written on the Life of Christ be sure and keep well in mind the Inspired Story itself, and if any statement is made which impresses you as contradicting, or going beyond what is recorded in the Gospels, do not read on until you have re-read the subject in your New Testament, and proved, or disproved the correctness of the author's statement.

I have been surprised sometimes to find that persons who have been teaching for years in the Sunday-school have no Biblical library. And what has sometimes made the surprise a painful one is to see on the book shelves of the same persons scores of secular books, more ornamental than useful, and often the cost of the worthless volumes would have purchased a good library for Biblical study.

In these days of cheap books there is no excuse for any Christian student being without a small but helpful collection of books on the Bible and Holy Land. Most booksellers allow teachers a discount of about twenty per cent. on all books not marked "net." The prices named below are net prices. They usually do not include postage. The first library suggested is for those who say that they "cannot afford" to buy books.

FOR TWO DOLLARS AND SEVENTY-FIVE CENTS.

STEVENS AND BURTON. A Harmony of the Gospels. Boston and Chicago. Silver, Burdette & Co., S. S. Edition, 75c.

A volume I have used constantly in preparing this handbook. The best harmony I know of in English.

PROFESSOR SALMOND. The Life of Christ. 20c.

“ “ The Parables of Our Lord. 20c.

“ LAIDLAW. The Miracles of Our Lord. 20c. Edinburgh. T. & T. Clark.

These are excellent little manuals, scholarly and reliable. I do not know of any others as good for the price.

BLAKESLEE. Bible Study Manual of Gospel History. Boston Bible Study Pub. Co. 50c.

This is a miniature library on the Gospels. Its extracts are taken from the best literature on the Life of Christ. It will stimulate interest and additional study.

PELOUBET. Notes on the International S. S. Lessons for 1894 and 1895. Topic, The Life of Christ. Boston. At second-hand stores for 30c. each. Also the same for 1890 on The Gospel According to St. Luke.

These volumes contain a large amount of matter of permanent value on the geography of the Holy Land, Jewish manners and customs, historical facts, illustrating the Gospel story, etc. Any volumes on the Gospels, published since 1890, are equally valuable in the historical study of Christ's life.

FOR SIX DOLLARS.

The volumes named below make a working library, one that is clearly within the reach of the great majority of Bible students.

STEVENS AND BURTON. (See first list.) 75c.

BLAKESLEE. (See first list.) 50c.

STALKER. Life of Christ. Chicago and New York. F. H. Revell Co. 50c.

Although the author of this book thinks that the most important thing about the first year of Christ's ministry was its "Obscurity," of the second year, its "Popular Favor," and the third year its "Opposition," nevertheless it is a very valuable summary of Christ's life in its relation to its own time, and people. It is clearly and vividly written, grasping wholes and avoiding multitudinous details. It will prove a most helpful volume to follow the study of this handbook.

CRUDEN. A Complete Concordance. Thomas Whittaker. \$1.

Have a complete Cruden or none. Abridgments are always irritants.

SMITH. Bible Dictionary. 8vo. Several editions. \$1.50.

A condensation of the large four volume edition. A teacher constantly needs a good Bible dictionary.

EDERSHEIM. Life and Times of Jesus the Messiah. New York. Longmans, Green & Co. \$1.50.

This book is a good library in itself. For learning and accuracy, it is unsurpassed. It is especially valuable for its presentation of Hebrew life and thought. And without a knowledge of the thought and life of His contemporaries, one cannot understand either the acts or the teaching of Christ. It is *the* Life of Christ for every teacher who can have but one.

FOR TWELVE DOLLARS.

To the six dollar library just named, add the following:

FARRAR. Life of Christ. "Burt's Home Library." 12mo. 75c. Whittaker. Cabinet Edition. Five pocket vols., \$1.

Picturesque, vivid, emotional. Perhaps the most popular Life of Christ ever written. Of great value to the teacher who is not yet able to mentally see and picture the incidents of the Gospel story. A good companion volume to Edersheim.

EDERSHEIM. Jewish Social Life. New York and Chicago. Revell Co. \$1.

Particulars of Hebrew home life given with animation and accuracy. An authority on its subject.

MACCOUN. Holy Land in Geography. Chicago and New York. Revell Co. 75c.

One of the best summaries on the subject.

ELLICOTT. Handy Commentary. St. Luke and St. John. New York. Cassell, Petter, Galpin & Co. 2 vols., \$2.00.

A brief, reliable, and suggestive commentary. The student will do well to add to his library other New Testament volumes as he is able.

GEIKIE. Life and Words of Christ. New York. Appleton & Co. 12mo. 2 vols. in one, \$1.

A reliable and helpful book. Particularly valuable for its exposition of Roman life and thought in our Lord's time.

HERVEY. Picture Work. Meadville, Penn. Flood & Vincent. 25c.

This little book by the President of the Teachers' College, New York, will teach the Bible student how to gain the mental ability to see Christ's life as a series of pictures, and also to make others see them. It is worth many times its price.

OTHER BOOKS OF SPECIAL WORTH.

CUTTS. A Devotional Life of Our Lord. New York. E. & J. B. Young & Co. 12mo., about \$1.75.

All the books above named, as well as this handbook are mainly devoted to the historical study of Christ's life. Dr. Cutts' devotional volume fills a need that should be more felt than it is. Historical study is of value, but only as it lays the foundation for spiritual and devotional study.

ALDEN, MRS. I. M. *The Prince of Peace.* Boston. Lothrop Publishing Co. \$1.25.

This book fills a niche of its own. The author sometimes makes a mistake about Jewish life, and what is worse, occasionally obtrudes her own fads into the sacred story. Yet the book is of decided value. It pictures Christ's life in its relation to "the common people," and to the joys and sorrows of their common life. It makes its readers really see the strong, sweet human life of Jesus of Nazareth. It makes His perfect life almost as real and vivid as the very imperfect lives of to-day.

DELITZSCH. *A Day in Capernaum.* New York. Funk & Wagnalls. 75c.

DELITZSCH. *Jewish Artisan Life.* New York. Funk & Wagnalls, paper. 15c.

Two graphic pieces of scholarly work, which throw vivid side lights upon the life of Jesus of Nazareth, the times in which He lived and the people among whom He labored.

COX. *A Day With Christ.* New York. Dutton & Co. (Out of print, but to be found at second-hand stores. About 40c.)

An animated and graphic picture of a single day at Capernaum. Very suggestive.

SEELEY. *Ecce Homo.* Boston. Little, Brown & Co. \$1.

PARKER. *Ecce Deus.* Boston. Roberts Bros. \$1.

The first of these books presents the human, and the second the divine side of Christ's life. They are very valu-

able works for thoughtful readers, and have proved an inspiration to many. Professor Seeley's is the more powerful volume. The splendid nobility of the human character of Jesus Christ was never more sympathetically presented.

EDERSHEIM. *The Temple and Its Services.* New York and Chicago. Revell Co. \$1.

Indispensable to those who desire an accurate knowledge of Jewish fasts and festivals, and the worship of the Temple at the time of Christ.

SPEER. *The Man Christ Jesus.* New York. Revell Co. 60c.

A manly book, inspired by Bushnell's "Character of Jesus Forbidding His Possible Classification with Men." A thought quickening volume for men.

ANDREWS. *Life of Our Lord.* New York. Scribner & Co. \$2.

Probably the best authority on the chronology, geography and harmony of the events of the Master's life. It is devoted exclusively to these subjects, and is of great value. It is not a *Life of our Lord*, as is Edersheim's or Farrar's.

THOMPSON. *The Land and the Book.* 3 vols. 8 vo. New York. Harper's. \$7.

The most complete, and for teachers the best work on the Holy Land, its life, manners and customs. Of great value both for its text and illustrations.

LIBRARY NOTES.

Students who have access to a good library may profitably consult the following books of reference:

HASTING's *New Dictionary of the Bible.* 4 vols. (See Dr. Sanday's article, "Jesus Christ.")

SMITH's *Bible Dictionary.* 4 vols.

- SCHAFF-HERZOG, Religious Encyclopædia. 4 vols.
 NEANDER, Life of Christ. A source of other lives.
 LANGE, Life of Christ. A source of other lives.
 PRESSENSE, Jesus Christ. By a French Protestant, and a scholar.
 DIDON, Life of Jesus Christ. By a Roman Catholic, and a scholar.
 SMITH, GEO. ADAM, Historical Geography of the Holy Land.
 STAPFER, E., Palestine in the Time of Christ.
 VAN LENNEP, Bible Lands, their Modern Manners and Customs.
 BÄDEKER, Palestine and Syria. A handbook for travellers.

PICTURES.

In these days of "penny pictures," copied from the world's best paintings and engravings, there is no reason why the teacher should not use them freely. He should use them in the same way that he uses the illustrations in the Bible dictionary, or the scientific encyclopædia, to obtain accurate and vivid conceptions of truth.

The following pictures have been selected for recommendation, not because of their artistic qualities, but for their teaching qualities. All are helpful, some are suggestive even in their smallest details. The numbers unless otherwise stated, are from the list of the W. A. Wilde Co., Boston, (or F. H. Revell Co., Chicago). Numbers in their list higher than 172 designate Palestine pictures taken from nature.

The Private Life of Jesus of Nazareth.

1.	18.	34.	182.	211.	864. B.
6.	20.	38.	185.	240.	89. B.
8.	24.	173.	189.	243.	
10.	25.	176.	198.	250.	
14.	31.	177.	202.	848. B. ¹	

¹ Those marked B are from the list of G. P. Brown & Co., Beverly, Mass.

The Beginnings of the Kingdom.

41.	49.	183.	225.	237.	701. B.
43.	52.	207.	226.	241.	720. B.
46.	53.	208.	227.	248.	
47.	54.	212.	229.	1011. B.	

The Organization of the Kingdom.

57.	67.	75.	79.	213.	701. B.
60.	68.	76.	83.	216.	64. B.
63.	70.	77.	85.	217.	
64.	72.	78.	188.	218.	

The Manifestation of the Divine King.

86.	102.	115.	127.	221.	404. B.
89.	104.	116.	128.	223.	870. B.
91.	107.	119.	129.	224.	821. B.
96.	108.	121.	186.	228.	647. B.
98.	109.	123.	197.	230.	717. B.
99.	112.	124.	229.	245.	
100.	114.	125.	230.	249.	

Death and Post-resurrection Ministry.

130.	141.	154.		200.	825. B.
133.	144.	156.	171.	201.	185. B.
136.	145.	132.	190.	232.	824. B.
137.	146.	161.	194.	234.	
138.	149.	163.	196.	235.	
139.	153.	164.	199.	252.	

CHAPTER XVI.

QUESTIONS AND SUGGESTIONS FOR FUTURE STUDY.

IN this last chapter I would remind you that the aim of the handbook has been not to teach the Life of Christ, but to teach how to study it. All that I have expected to do is to give you a right method and a right start. The foundation of all right research is laid in the historical study of the Gospels. Our effort has been to help you to know the person of Christ, and the great facts of His life. Now you are ready to study in detail the meaning of Christ's words and deeds.

After you have investigated as many as possible of the subjects suggested in this chapter, you will find it very profitable to begin a regular course of study in the parables and miracles. It would be wise for you to begin with Professor Salmond's brief volumes on these subjects (see preceding chapter), before taking up the larger works. Trench on the "Miracles and Parables," and Bruce on "The Parabolic Teaching of Christ," are very valuable books on these subjects. Trench presents the great authorities of the past. Bruce is entirely modern. They supplement each other, both are needed.

The following questions are intended to suggest profitable lines of study. Do not be content with being able to answer the mere letter of the question. Be as thorough as the books at your command will permit. If you do not find what you want in the Edersheim, Farrar, or the differ-

ent articles of the Bible dictionary, then ask your clergyman for some book on the subject. Make notes of all that you read.

THE PERIOD OF HIS PRIVATE LIFE.

How did the Greeks and Romans unconsciously help the coming of "the fulness of time"?

What prophecies pointed to the Messiah as a descendant of David?

What kind of a Messiah was expected by the Jews generally in Christ's time?

What were the expectations of those saintly ones who were waiting for His coming? (Study their words.)

What do you know about the Wise Men? To what extent must their star have been supernatural?

What was the meaning, and the necessity of Christ's presentation in the Temple?

How many Temples were there, from that of Solomon to that of Herod?

What was the usual education of a Jewish boy at home? At school? At the Synagogue? At the Temple? In relation to his future trade or calling?

Of what sort were the homes of the "common people"? What was their home life?

Was John the Baptist an Old, or New Testament prophet, and wherein was he like, and unlike the older prophets?

THE BEGINNINGS OF THE KINGDOM.

What are the characteristics of each of the four Gospels, and when were they written?

What state of the Union is about the size of Palestine, and why has the Holy Land such a diversity of climate and productions ?

At the baptism of Christ, were the dove and the heavenly voice perceived only by St. John and Christ ?

In the course of his teaching what did the Baptist say of Jesus of Nazareth, and what did Christ say of St. John ?

What is meant by "desert place" ? By the "wilderness of Judea" ?

What was the resemblance, and what the difference between the temptation of the first Adam, and of Christ the "Second Adam" ? (See *Ecce Homo*, chapter II. *Ecce Deus*, chapter V.)

How is the temptation of Jesus set forth in the Epistle to the Hebrews ?

What prophecies of the Old Testament pointed to Christ as King ? Was He called a King in the New Testament ? Did He call Himself King ?

How many of Christ's personal conversations are mentioned in the Gospels ? What do you learn of His method by comparing them ?

What was the origin of the Samaritans ? Of their Bible ? Of their worship ?

What was the plan of the synagogue, what its worship ; and what relation do they bear to Christian worship ?

How did Christ call men, and how reject them ? (*Ecce Homo*, chapter VI. *Ecce Deus*, chapters VII., VIII.)

THE ORGANIZATION OF THE KINGDOM.

What was the Jewish idea of the "Kingdom of God" ? What our Lord's idea as seen in His teaching ?

What was the Jewish teaching about the obligations of the Sabbath? What was our Lord's?

Who were the twelve Apostles, how many of them had two names, how many had descriptive epithets attached to their names? What was the character of each of the Apostles?

How far did Christ's own life illustrate and explain the "Sermon on the Mount"?

What teaching of Christ about prayer do the Gospels record, and what of His practice?

How many parables did Christ utter? In what Gospels are they recorded? What was the difference between the earlier and later ones?

What importance did Christ attach to the popularity, or unpopularity of His utterances? Did He ever retract or modify any expressed judgment, or teaching?

On what occasions was Christ's conduct criticised, or condemned? What was its effect upon Him?

What were the great Jewish festivals, and what did they commemorate?

What was the history and character of the Pharisees? Of the Scribes? Of the Sadducees?

In how many passages are our Lord's personal appearance, or physical movements mentioned? What do you learn from them?

What personal appeals did Christ refuse? What class of requests did He never refuse?

What popular opinions, and practices of His own time did Christ contradict, or condemn?

What was Christ's teaching about wealth, about poverty? What was His personal attitude toward the rich, and the poor?

What class of people loved Christ the most? Why?

Taken as a whole, did Christ teach rules, or principles?

What was the difference between the anointing in St. Luke 7 and in St. John 12?

What Biblical mistake has become stereotyped in the word a "magdalen"?

THE MANIFESTATION OF THE DIVINE KING.

What did the Jews understand Christ to claim in regard to His relation to God?

What differences were there between the feeding of the five thousand, and of the four thousand?

Why did Christ call Himself both Son of Man, and Son of God?

Why did Christ sometimes use material means in His healing, and sometimes heal with a word?

What was the office of a ruler among the Jews? With how many rulers did Christ hold conversations?

What do you know about the relation of the eastern shepherd to his flock, and to his care of the sheep, and of the goats?

Wherein did Jewish customs in sickness differ from our own to-day?

What was Christ's attitude toward friendship? Who, and of what sort were His personal friends?

What was the attitude of Christ's generation toward women? What was His own?

Did Christ ever seek to avoid giving offence? Did He ever fear to give offence?

It is said that Christ never smiled. When must He have smiled? Was He a happy man?

What was Christ's method in answering inquirers? (Ecce Deus, chapter XIV.)

What differences were there between the first and the second cleansing of the Temple?

To how many Gentiles, and group of Gentiles did Christ minister? How does their faith and gratitude compare with those of the Jews?

HIS DEATH AND POST-RESURRECTION MINISTRY.

What evidence is there that Christ was free from anxiety about the future of His kingdom? What provision did He make for its growth after His death?

What characteristics as a teacher did He reveal before His death? Were they the same after His resurrection?

Why did the death of Christ have such a crushing, and bewildering effect upon His disciples?

What earlier teachings of Christ prepared the way for the instituting of His sacraments?

What was the attitude of Christ throughout the falsehoods, cruelty, and shame of His trials?

What effect did Christ's death have upon nature? The Temple? Upon the living? The dead? When did each event take place?

What were the Jewish ideas about Paradise? How often did Christ use the word? Why did He use it?

When, and to what extent did angelic ministrations have a part in Christ's life?

What were the customs of the Jews with reference to death, burial, the providing of sepulchres?

Try to reproduce in the words of the Old Testament the substance of the sermon which Christ preached on the road to Emmaus?

Can you state the difference between the baptism administered by the Apostles in the name of the Trinity, and the

baptism they administered during the days of John the Baptist ?

In what book do we find recorded the results of Christ's teaching during the great forty days ? Upon what important points concerning the kingdom does that book show the Apostles to be working in unity and harmony ?

